The RELIEF SOCIETY MAGAZINE

PTEMBER 1942
L. 29 NO. 9

SONS FOR DECEMBER

NO TOIL NOR LABOR FEA

RELIEF SOCIETY

Centennial Personal Souvenir

NOW AVAILABLE FOR PURCHASE

CENTENNIAL COMMEMORATIVE PLATE

This pottery plate, 10½ inches in diameter, depicts the first Relief Society meeting in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beau ivory plate, with costumes in a variety of colors. The plate is bordered with gold-col wheat heads. The inscription on the back gives information as to the organization, sc and purposes of Relief Society. Price $1.50, postpaid.

OFFICIAL RELIEF SOCIETY PIN

No. 1 Pin of blue baked French hard enamel and 24 carat gold-plated. Price $1.10, postp

No. 2 Pin of blue baked French hard enamel and 10 carat solid-gold front gold fi with 24 carat gold-plated back. Price $1.80, postpaid.

Both pins are identical as to design, size, and coloring. Although issued as a fea of the centennial year, this pin bears only the organization date, 1842, and will therefor appropriate for use after the centennial. These prices include Federal excise tax.

OUR LEGACY

RELIEF SOCIETY CENTENNIAL ANTHOLOGY OF VERSE

This 329-page book contains poems selected from the writings of Latter-day Saint wo from 1835 to 1942, including all the prize poems designated in the annual Eliza Roxey S Memorial Poem contest. The relatives of those whose poems are included in this antho will be especially interested. Price $1.50, postpaid.

"A CENTENARY OF RELIEF SOCIETY"

A special centennial commemorative book will soon be issued by the General B This valuable book, consisting of 96 pages, size 9x12 inches, will set forth in picture story the history of Relief Society from its beginning to the close of its first century, M 17, 1942. The book will be bound in a blue paper book cover with its title, "A Centena Relief Society," and the centennial insignia stamped in gold. The price of the book has kept as low as possible—fifty cents per copy, postpaid—whether single copies or quo lots are ordered.

Orders cannot be accepted without the remittance of fifty cents per copy. A specia card will be sent with all copies of the book designated as gifts. Order from your ward Society Magazine representative or direct from the General Board.

All articles listed above are obtainable only from
General Board of Relief Society, 28 Bishop's Building, Salt Lake C

The Cover

"Pioneering"

THE cover of this issue of the **Magazine** is a reproduction of one of four plaques designed by Avard Fairbanks, Utah-born sculptor, the base of the proposed Relief Society centennial memorial campae to be erected on Temple Square, Salt Lake City.

"Pioneering," the title of this plaque, suggests not only the movent to the West, but that human quality in people who "go before" to repare the way."

The Mormon people are a pioneering people. They are pioneers land settlements, pioneers in building temples in the latter days, oneers in various industries, and pioneers among their contemporaes in the West in the fields of art and science and in cultural lines. Pioering is one of the great qualities of Relief Society. Venturing forth the field of human welfare, it has evidenced vision and foresight, d has made the way easier for others to follow.

The plaque portrays an epoch of history—pioneers on the march. the background is pictured Nauvoo on the bend of the Mississippi ver—Nauvoo, the Beautiful, with the temple, where hung the famous ll, towering above the city. A family group—a stalwart father, a nder mother, an infant child, a sturdy boy—typifies the Mormon fam- as it ventured forth into the unknown West.

The ox, the shovel, the plowshare, the beehive, and the spinning heel, symbols of labor and industry, fit well into the caption taken om the hymn "Come, Come, Ye Saints" by William Clayton—"No Toil or Labor Fear"—the spirit with which all pioneering ventures must e undertaken!

A short sketch on the sculptor, Avard Fairbanks, appears on page 648 of is issue of the **Magazine.**

Cover arrangements are by Evan Jensen.

The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

RELIEF SOCIETY GENERAL BOARD

Amy Brown Lyman - - - - - - President
Marcia K. Howells - - - - - - First Counselor
Donna D. Sorensen - - - - - - Second Counselor
Vera W. Pohlman - - - - - - Secretary-Treasurer

Belle S. Spafford, Vivian R. McConkie, Leda T. Jensen, Rae B. Barker, Nellie O. Parker, Anna S. Barlow, Achsa E. Paxman, Mary G. Judd, Luella N. Adams, Marianne C. Sharp, Anna B. Hart, Gertrude R. Garff, Leona F. Wintch, Edith S. Elliott, Pauline T. Pingree, Alice B. Castleton, Priscilla L. Evans, Florence J. Madsen, Ann P. Nibley

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - - Belle S. Spafford
Acting Business Manager - - - - - - - - Amy Brown Lyman

Vol. 29 SEPTEMBER, 1942 No. 9

Contents

SPECIAL FEATURES

The Cover—"Pioneering" ..... Back of Contents
Message—First Presidency ..... Back of Frontispiece
New Curtain, Salt Lake Tabernacle ..... Frontispiece
Added Beauty and Utility for Tabernacle ..... Howard Barker
First Curtain Made for Tabernacle ..... Annie Wells Cannon
The Great Certainties ..... Elder Levi Edgar Young
Woman's Place in American Radio ..... Dorothy Lewis
Parents, What of Youth in a War-Torn World? ..... Mark K. Allen
In Retrospect—Chapter IX ..... President Amy Brown Lyman
The "Work" of Work-and-Business Day ..... Priscilla L. Evans
Handwork of Pioneer Days ..... Emeline Winsor McBride
What Wartime Price Control Means ..... H. Grant Ivins
Avard Fairbanks .....
Attention: Class Leaders .....

FICTION

Helpin' Out ..... Ruth Savage Hilton
Grains of Gold ..... Ora Pate Stewart

GENERAL FEATURES

Happenings ..... Annie Wells Cannon
Editorial: The Relief Society Educational Season 1942-43 ..... Belle S. Spafford
Notes to the Field: .....
Message from First Presidency to be Read .....
General Board to Issue Booklet .....
No Lesson Material for December 22 .....
Visiting Teaching Requiring Transportation Facilities .....
Information Desired on Old Folk .....
Notes from the Field ..... Vera White Pohlman, General Secretary-Treasurer

LESSONS

Theology and Testimony—The Church and its Plan of Organization .....
Visiting Teachers—Cultivating the Mind as an Expression of Faith .....
Work-and-Business—Thrift in Food Buying .....
Literature—What the Bible Is .....

POETRY

Calm ..... Rose Thomas Graham

PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY
Editorial and Business Offices: 28 Bishop's Building, Salt Lake City, Utah, Phone 3-2741, Ex. 2
Subscription Price: $1.00 a year; foreign, $1.00 a year; payable in advance. Single copy, 1
The Magazine is not sent after subscription expires. Renew promptly so that no copies will
missed. Report change of address at once, giving both old and new address.
Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, un
the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for
section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany ma
scripts for their return.

MAGAZINE CIRCULATION 55,500

Message of First Presidency

To the Presidency, Officers and Members of the Relief Society

Dear Sisters:

We offer our sincere congratulations to the Presidency, Officers, nd Members of the Relief Society upon the issuing of their *Relief Society Centenary*. A hundred years of great achievement is fittingly vitnessed through its fruitful pages.

We ask our Sisters of the Relief Society never to forget that they ire a unique organization in the whole world, for they were organized inder the inspiration of the Lord bestowed upon that great Prophet vho was divinely called, by a visitation of the Father and Son, in person, o open up this, the Last Dispensation, the Dispensation of the Fullness of Times. No other woman's organization in all the earth has had such a birth.

This divinely inspired origin brings with it a corresponding responsibility, in consecration to service, and in the loftiest loyalty to the Priesthood of God and to one another. Members should permit neither hostile nor competitive interests of any kind to detract from the duties and obligations, the privileges and honors, the opportunities and achievements of membership in this great Society.

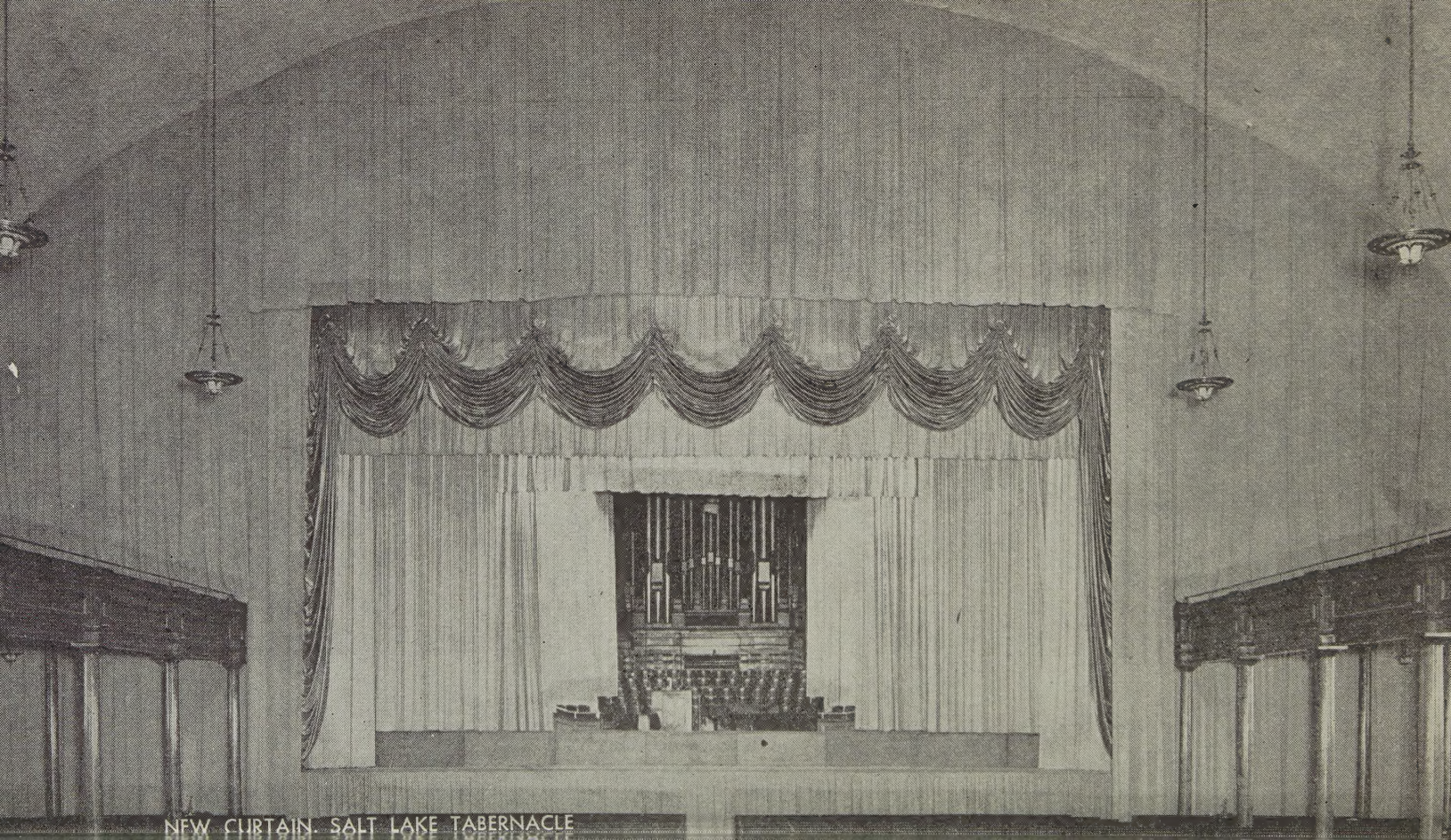
The prime, almost the exclusive allegiance of every member of this great group, runs in this field to their fellow members and to the organization. Members should permit no other affiliation either to interrupt or to interfere with the work of this Society. They should give to Relief Society service precedence over all social and other clubs and societies of similar kinds. We urge this because in the work of the Relief Society are intellectual, cultural, and spiritual values found in no other organization and sufficient for all general needs of its members.

We urge all the Sisters to take these things to heart, and to cooperate in continuing the Relief Society in its position of the greatest and most efficient woman's organization in the World.

Faithfully your brethren,

Heber J. Grant
J. Reuben Clark, Jr.
David O. McKay

Note: The above message was sent by the First Presidency to be included in *A Centenary of Relief Society*, the special centennial commemorative book soon to be issued by the General Board.



NEW CURTAIN, SALT LAKE TABERNACLE

RELIEF SOCIETY

29, No. 9 MAGAZINE SEPTEMBER 1942

Added Beauty and Utility for Tabernacle

Howard Barker

Superintendent of Buildings and Grounds, Salt Lake City Board of Education

THE Mormon Tabernacle, famous the world over for its unique sign, acoustical properties, and eat organ, has just had its useful- ss expanded by the addition of a autiful cyclorama stage set. The nt curtain, together with the asking, closes off the entire west d of the building from domed iling to floor and from one side ll to the other. The impetus for e development of a project of such oportions was the proposed Relief ciety centennial pageant which as to have been produced in the lt Lake Tabernacle on nine eve- ngs, March 23 through April 2, 42 (except the evenings of March and 29).

Elaborate plans for this event ere largely completed in 1941. ecessary staging facilities had been udied in detail and were on order rly in 1942. A few weeks before e appointed date it became neces- ry to cancel this and all other pub- lic gatherings in this historic build- ing for the period of the war emer- gency. However, approval was given to proceed with the installation of the designed stage set while materials were still available, thereby being ready for the presentation of future religious pageants when the war is over. The initial installation was begun early in July and completed August 6, 1942. The completion of the set has given a definite lift to the spirits of the Relief Society General Board, and has renewed anticipation of producing at a future date the planned centennial pageant. Other Church organizations will find the new stage set of great advantage in staging large productions.

The essential objectives in design- ing the set were these:

1. To provide complete masking of the west portion of the tabernacle at the main curtain line. This meant that the top of the masking must conform to the contour of the tabernacle ceiling.

2. To provide a flexible cyclorama set which would utilize the maximum areas made available by the stage platforms already at hand, and also to make possible the use of the various sections as complete sets.

3. To provide a translucent curtain at the proper location for receiving projected background scenes, thus eliminating the necessity of having numerous painted backdrops.

4. To so install the entire set that erection and dismantling might be done in minimum time with a small crew of men, and so that no supporting cables or devices shall be in view when the set has been removed.

All of these objectives have been attained. How well, can be appreciated only by seeing and operating the curtains, and by witnessing the interesting operation of erection and removal.

The basic foundation for this fine improvement is the sectional stage which may be installed over the area used by the presiding authorities at general conferences. Composed of a series of demountable platforms at different levels, and equipped with steps at proper points, these stage units fit in admirably with existing aisles, exits, and seated areas.

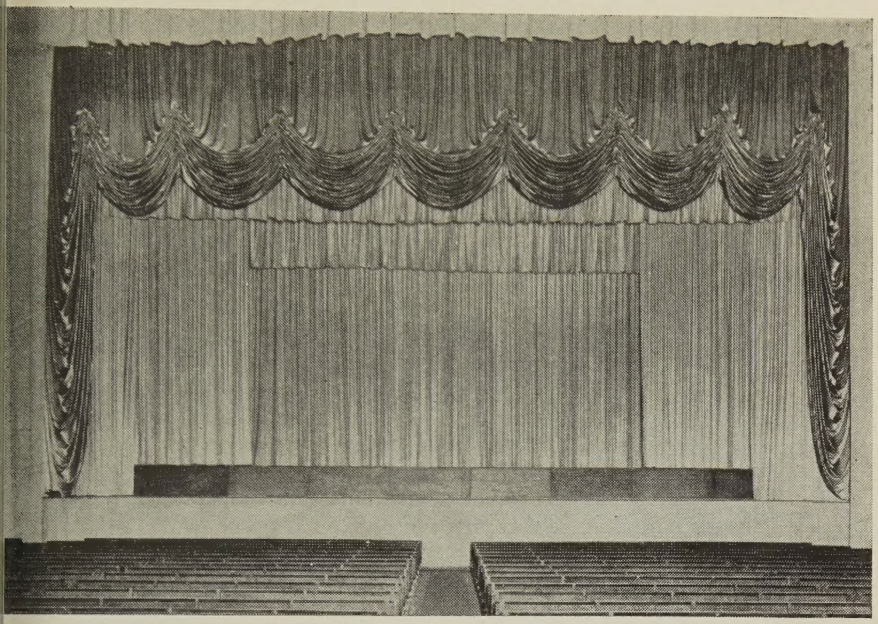
The main front curtain is what is known as the brail type; that is, it is so designed and constructed that by a system of ropes, counterweight system, and operating line, the curtain is silently drawn up from the bottom in a number of festoons. This curtain alone uses about 550 square yards of beige congo satin and weighs about 750 pounds. Its generous fullness, rich folds, and soft lustre add a restful glow to the general setting when the curtain is down; and when it is up, it gives any scene an elegant frame.

All front masking curtains are light tan repp cloth. Those wh frame against the ceiling are tied shaped pipe battens supported fr the roof truss above by wire cab which pass through existing ceil holes.

Behind this foreground of sa and repp cloth the cyclorama c tains of light tan sateen provid background for a variety of st sets. The maximum clear stage wi of 60 feet can be given various dep of from 13 to about 55 feet, in f or five levels. The perspective the settings gives apparently gre depths than those which actu exist.

All curtains have been fla proofed to provide maximum sa for the types of materials used. T entire ensemble harmonizes bea fully with the existing color tone the tabernacle, and in no way tracts from the reverential chara of the building.

THE tabernacle, like most i viduals, becomes more inte ing the more you work with it. roof trusses, which not only sup the domed ceiling and roof const tion but also any superimposed lo such as snow on the outside or ha ings on the inside, are certa worth much friendly study. signed as multiple lattice trusses constructed of large native tim held together with wooden pegs rawhide thongs, they were buil sustain heavy loads, but not to c through. Even a small man some difficulty negotiating the s triangular openings in the truss order to gain access to ceiling o ings in bays not served by four s

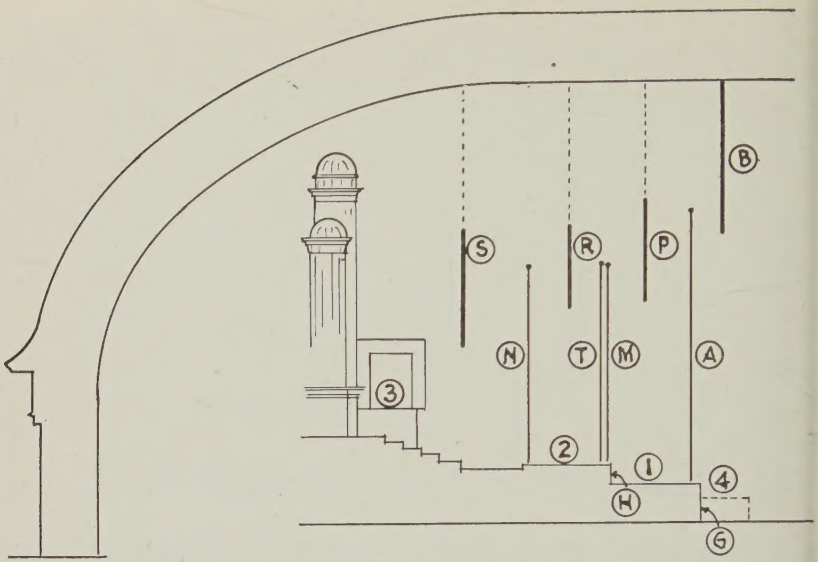


CLOSE-UP OF NEW CURTAIN SHOWING FOUR SECTIONS

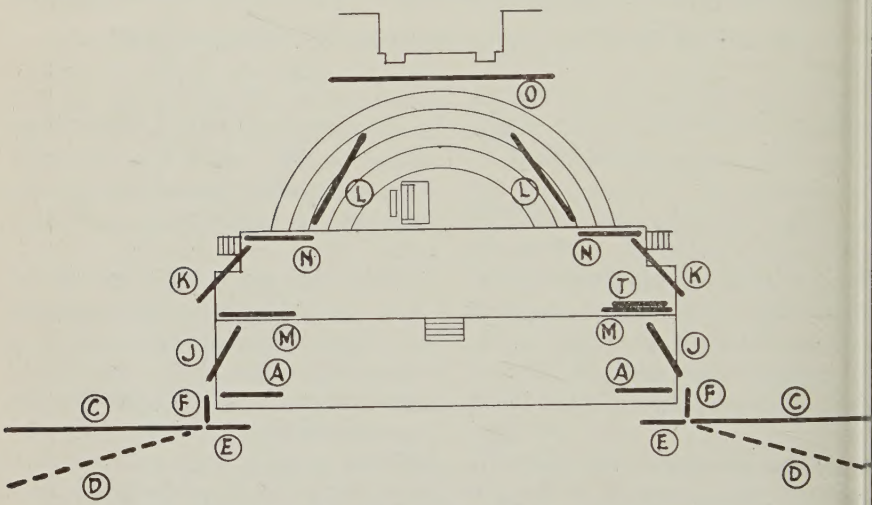
vays from the balcony. We are generally told that these ceiling holes were originally installed for convenience in lowering rope supports for a cleaning scaffold. They also happen to be very well located and spaced to provide for the proper supporting of the entire stage set without defacement of the ceiling. All cables, when not in use, are drawn through the attic space above.

Another interesting fact about the ceiling is that, contrary to the general belief, its curvature is not that of a semicircle. Instead, it is a compound curve. The first portion immediately above the balcony rises rather abruptly, then the degree of curvature changes to one much less sharp, and the center section of twelve feet is flat. The distance from the lowest point of the main floor to the highest point of the ceiling is 64 feet 3 inches rather than about 84 feet, which it would be if the semicircular design (which was originally contemplated) had been used.

Now that the installation of the stage set has been finally completed after about six weeks of work during what might be called a tabernacle vacation, one wonders what the process would have been like with conditions as they were a year ago—everything shipshape for each Sunday afternoon meeting, an organ recital every weekday noon attended by thousands, and a continual procession of tourist groups anxious to hear the guide's story and to listen to the pin drop. The present emergency, during which the tabernacle is not open for public gatherings, has provided an uninterrupted work



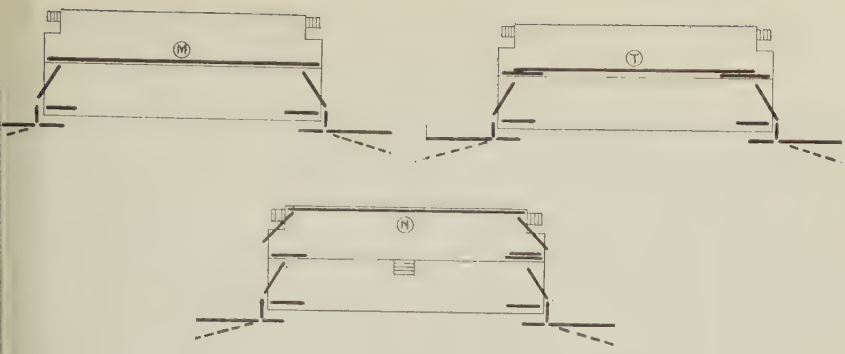
CROSS SECTION OF STAGE SET



STAGE SET INCLUDING CONSOLE AREA

period for the installation of the stage equipment.

At this point let us recognize the fine workmanship of the craftsmen who brought this project from a pile of cotton, wood, hemp, and steel to a living part of one of our most u ful and most loved buildings. T curtains were made and install by the R. L. Grosh & Sons Scen Studios of Hollywood, Californ with Edwin H. Grubb as stage te



(M) STAGE SET WITH SPEAKER'S CURTAIN
(T) STAGE SET WITH TRANSLUCENT CURTAIN
(N) STAGE SET USING TWO MAIN PLATFORMS

CURTAIN SCHEDULE

Description	*Mark*	*Number of Pieces*	*Finish Size of Each*	
			Width	*Height*
ont Brail Curtain, congo satin, counterweighted	A	1	72 ft.	40 ft.
ont Masking Curtains, repp, on pipe battens				
Border above main curtain	B	1	75	22 max.
Masking tabs above balcony	C	2	27.5	40 max.
Masking tabs under balcony	D	2	30	21 max.
Side masking tabs	E	2	6	44
Side masking tabs	F	2	4	44
Front masking, lower platform	G	2	35	5.5
Front masking, second platform	H	1	68	3
yclorama Set, sateen				
Front side tabs, on pipe battens	J	2	10	40
Center side tabs, on pipe battens	K	2	13	36
Back tabs, on pipe battens	L	2	15	34
Speakers' curtain, on slote track	M	2	33	30
Back curtain, on slote track	N	2	33	30
Back screen curtain, on pipe batten	O	1	34	34
Front border, on pipe batten	P	2	33	15
Center border, on pipe batten	R	2	33	12
Back border, on pipe batten	S	1	30	18
ranslucent Curtain, cambric	T	1	65	30

PLATFORM SCHEDULE

Mark	*Overall Size*	*Max. Usable Size*	*Height above Main Floor*
1	13′ x 68′	13′ x 60′	5′ 7″
2	13′ x 68′	12′ x 58′	8′ 8″
3	10′ x 27′	7′ x 22′	13′ 0″
4	7′ x 28′	7′ x 28′	3′ 6″

VIEW OF CURTAIN LOOKING ACROSS STAGE FROM NORTH END, SHOWING ALL BUT BACK SECTION

nician. Mechanics from the Churc assisted at the tabernacle. Supervisio of the planning and installation the project was performed by a sp cial centennial committee represen ing the Relief Society General Boar The general Boards of the other au iliary organizations, through the material assistance and cooperatio helped to make this enterprise success. General supervision an approval were given by the Presidin Bishopric and the First Presidenc

Note: The Relief Society General Boa gratefully acknowledges the professiom volunteer service of Howard Barker wh made plans, wrote specifications, an worked with the centennial committee the General Board through the entire pla ning for the project. Mr. Barker assist in checking the entire equipment upon i arrival in Salt Lake City, and served as advisor during the process of installatio

The contribution of Irma Felt Bitne who served as an advisor from the poi of view of stage production, is also a knowledged with appreciation.

First Curtain Made for the Tabernacl

ANNIE WELLS CANNON, in the story of the family life of her father, Daniel H. Wells, tells the following unique story of the first curtain made for the "New Tabernacle:"

"When the New Tabernacle was completed in 1867, there was no gallery. The acoustic properties were very poor, and the words from the stand echoed over and over. In June 1868, occurred the death of President Heber C. Kimball, whose funeral services were to be held in the New Tabernacle. Father [Daniel H. Wells], as superintendent of Church public construction, fe himself responsible, and undertoo to provide a temporary remedy fl the defective acoustics before th funeral. It was decided to hang heavy canvas curtain from the ce ing to the floor, about two-thirds the way back, as a sounding boar and all the women folks of the hou hold, young and old, were set work to sew the long seams. In tv days the curtain must be finish and in place. Sister Rachel Gran mother of President Heber J. Gran a dear friend of the family and pre

(*Concluded on page 613*)

The Great Certainties

A Message to the Youth of America

Elder Levi Edgar Young

Of the First Council of Seventy

THE one glorious blessing that we Americans enjoy is the fact that nerever we go from the shores of e Atlantic to those of the Pacific, om Canada to Mexico, there is at definite knowledge that behind e beliefs and activities of our izenry are the sacred ideals of deocracy and the Christian religion. othing in the whole scheme of merican life offers greater assurce for the stability of our country's mocratic institutions than the reious conditions out of which we re born. To us, democracy is a detion. Out of the Old World, God eated the New World. Out of the nturies of Old World customs d traditions, grew America with opportunities and its store of life d beauty for humanity. The nited States is but another gift of od to bestow freedom upon mannd; freedom from the influence of st wrongs.

America has given the human race wider and deeper concept of the gnity of man. The religious people no settled these shores were absote in their certainty that "God eated man in His own image." uman history has felt no words ore eventful than these. It is cern that the Prophet Moses was arer to our own time in his ought than many of the other eat thinkers of the world. There a modern tone in his narrative. It God in the beginning, which is our first great certainty: "He hath made everything beautiful in its time; also He hath set eternity in the heart of man." Man was free to live and to "looketh into the perfect law of liberty."

We Americans know for a certainty that Jesus Christ, the Savior of the world, lived a life that changed the history of mankind more deeply, more widely, and more permanently that any other from the beginning of time to the present. He gave us the principles of eternal life, and has made the quest for Truth a divine duty, that we may know for ourselves that "In Him was life, and the life was the Light of men." In words majestic and beautiful, has Jesus expressed His Mission: "For behold, this is my work and my glory —to bring to pass the immortality and eternal life of man."

Here in name and to a large degree in truth, Jesus Christ is confessed. The laws of God are recognized as the highest laws, and the name of the Son of Man and His teachings are honored. The day of His birth and His resurrection are regarded with sacred thought. The first day of every week Americans have been taught to keep holy as a Sabbath day.

In one of the most illuminating texts of the Gospel, St. John tells us that "He knew that He came from God and went to God." Jesus was the Son of the Living God, and to

His Father He returned after His mission on earth. If this was the great certainty of the Redeemer, it is the great certainty of the Christian world. It is not obtained from books, nor will it come as a result of learning. It is a divine truth deeply set in the soul of man. We like the simple description which Victor Hugo gives of the old lady: "A pious creature, poor, and charitable to the poor, and even to the rich; who could just write her name, but believed in God, which is knowledge."

The final forces as we have the lesson and certainty from the life of the Savior are the spiritual forces. They decide all issues where truth and right are at stake.

HERE in America we have been living for many years in a period in which men have sacrificed principles for the sake of settling in an easy manner questions which God was determined should not be settled until they were settled right. The time has come when either Jesus the Christ must become the leader of mankind, or Caesar. From the days of ancient Chaldea to the present, a period of thirty-five hundred years, kingdoms and nations have been born out of carnage and war. So too, nations have perished, after they have come to the zenith of their power through some military leader. "Ideals, laws, and constitutions have been temporary effulgences," writes Homer Lea, "and are existent only as the military strength remains." Yes, it must be Christ or Caesar.

We are all wishing for Peace, but the great battle of God has not been fought out as yet, and we will see more of it in our day. Yet, it is a simple cry, this cry of Peace. Pea will be the blessings of nations wh the peace spirit has entered t hearts of men, for Peace must necessity come from within. "If y will humble yourselves in migh prayer and faith in the sincerity your hearts," says a prophet, "th will I grant unto you a view of things that you desire to see." T trust is a glorious opportunity for people. Verily the two great sprin of knowledge are ever before us: T word of God as given to Moses Sinai: "I am the Lord thy God;" a the word of Jesus Christ: "Becaus live, ye shall also live." "Bless are the peacemakers, for they sh be called the children of God."

These are the messages that w save the world and bring the Pea for which we are all praying. O duties are fraught with portento responsibilities. This present l must be made richer by men who c lead us to the Light of God. Am the sorrows of this war-torn wor it must be remembered that th are good men walking the earth a beckoning us to follow them to t future—not abreast of us, but ahe of us. Religion explains them men blessed of heaven; men so spi ually endowed as to be able to spond to the inspiration of the finite, which they know comes fr God. They are good men, and w derful is the power of goodne There is a true Light which "light every man that cometh into t world." God reveals His princip of eternal life to men who have cerning vision and deep faith. T world has always had such men; has such men today. God has sp en in times past; He will speak

lays to come. We need the teachngs of the Old Law and the truths f the New.

While our minds are on the batlefields, and we see the hate of man or man, the greatest spiritual disease f all, where poisonous ideas fly at s from all directions, we come to ealize that our only armor is faith n the great certainties: faith in the eligious and the democratic ways of fe, faith in the forces which are to ake the world the world it ought b be. The Light is spreading slow-. The dawn reaches toward the ay, and the day will be forever.

There is another divine truth of hich we are certain. In the history f nations, no government ever xisted which gave to mankind the lory of freedom and democracy as merica has done since the begining of her career. The statesmen ho created the Constitution of the nited States gave their best hought and purposes to the charter hey had written, and Madame de tael said to Edward Everett in Paris n one occasion: "You Americans re the advance guard of the human ace."

It has been said by a prophet of od:

"We believe that governments ere instituted of God for the benefit of men, and that He holds men ccountable for their acts in relation o them, either in making laws or dministering them, for the good nd safety of society."

The building of this nation has been a long, solemn, and sacred task. t has been the work of men of the oftiest ideals of life, who have ooked upon their government as omething over which Divine Providence has had an influence. Almost alone among the governments of the world, they have been in the habit of invoking the Divine blessing upon their deliberations in their legislative bodies; and on every festive occasion they have given their hearts in prayer. A prophet has said: "We say that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun."

America needs re-idealizing. It needs higher moral laws and spiritual standards. Its people must work together in a common loyalty. William Penn once wrote:

"Governments, like clocks, go from the motion men give them, and as governments are made and moved by man, so by them they are ruined too. Let men be good, and the government cannot be bad. But if men be bad, let the government be ever so good, they will endeavor to warp and spoil it in their turn."

TODAY, at this very hour, millions of the youth of America are fighting in foreign climes to preserve our government and its flag. Theirs is a great sacrifice. They have given up every thing for their country and for their God. Theirs will be a halo of glory. They are the sons and daughters of the best of the world. We all realize that we are in America, and we are here to live. We hold

in holy trust and sacred gratitude our heritage, and we will, with the help of God and the youth who have gone to war, maintain our democracy and free agency as long as time shall last.

And now a word to you soldier boys. You have exemplified the character of the warriors of Sparta of old and declared that "The enemy shall not pass here." What a valorous spirit! You are the hope of your country, and remember that your fitness for all future trust depends upon what you are now. No good soldier ever looks to self, but to God. Above all things, be men of honor. You have vowed your lives to your country—given to it knightly lives. Because you have to fight with machines and airplanes instead of lances as in days of old, you will face more ghastly dangers.

Remember the chivalry of your fathers when danger besets you. Remember Pearl Harbor, and you will be true men. Bind courage and truth like shields about your necks, write them on the tablets of your hearts.

To the mothers whose sons have given their lives that this Government might live: the Saviour of the world has given a divine confidence. He taught that death is the fulfillment of hope, the advancing of plans, the expanding of life. They had unfaltering purpose, and in their consent to give all for their country, they have conquered death. They have been glorified, for they have finished the work He has given them to do.

At this hour the spirits of yo sons are inspiring thousands, y millions of the youth of Ameri who will continue to be our shie and our strength. It is of such th the poet Southey once wrote:

. . . Breaking through the gloom
With radiant glory from thy troph
tomb,
The sacred splendour of thy deathl
name
Shall grace and guard thy countr
martial fame.
Far-seen shall blaze the unextinguish
flame,
A mighty beacon, lighting glory's w
With living lustre the proud land ado
And shine and save, through ages
unborn.

When the American people re ize deeply in their souls that t ideal of education and culture fi their inspiration and nourishment the divine ideas of Jesus of Nazare and take their place in the great l ing world purpose of the Saviour mankind, when thought and lite ture and art and knowledge and l are brought into subjection to t obedience of Christ, then the tr victory shall come, for the humb Galilean has conquered, and t world will witness the time:

When the war drum throbs no long
And the battle flag is furled,
In the Parliament of man,
The Federation of the world.

I pray that the Kingdom of G may become the Kingdom of t earth, when righteousness and tru will reign and the glory of the Lo be the guiding Light of the natio of the world.

The above address was delivered Sunday morning, June 14, 1942, as a part of Columbia "Church of the Air" program, and is reprinted from *Deseret News*, Chu Edition, Saturday, June 20, 1942, by courtesy of Elder Levi Edgar Young and *Dese News*.

Women's Place in American Radio

Dorothy Lewis

Coordinator of Listener Activities, National Association of Broadcasters

CALVIN COOLIDGE called our attention to the New England adage—"Wear it out, eat it up, make it do." Today, often quoted as a war slogan, it becomes patriotic, even fashionable, to follow that sound advice. As a nation, we are salvage conscious, and our people are re-dedicated to the so-called old-fashioned virtues of thrift, economy, and self-sacrifice. We are in the process of re-evaluating "things" and the purposes they serve in home, community, and the world. It is quite possible that the net result will be a revitalized people who will be conditioned to fashion a post-war world.

Following the first world war, there developed a period in which material things became of paramount importance. Scientific research and man's inventive genius over-reached a commensurate spiritual understanding of the significant values involved. It is not surprising that radio, along with vacuum cleaners, electric refrigerators, to name a few, was numbered among the new toys. We were delighted with each improvement in design and in better reception. What we failed to realize was the fact that in radio we have an invention that carries with it a unique responsibility. Participation in the American system of radio imposes certain obligations. Every time we listen, we create character.

Latest figures indicate that there are 56,000,000 receiving sets in operation in the United States. Of all the radios in the world, more than half are owned by Americans. There is scarcely a person who does not come under radio's spell and domination. It is an integral part of most people's homes. There are more radios than telephones in our country, even than bath tubs! This means that women, mothers, and homemakers, form the major number of listeners and must be held accountable for the proper use to which radio is put. Since statistics reveal the fact that the average person listens somewhat over five hours a day, we face a challenge of stewardship. It may be said that the hand that rocked the cradle, today also turns the dial.

TO understand the American system of broadcasting is one of our first duties. Let us reduce it to an ABC formula. Our small radio cabinet is a sort of strongbox that we unlock with a magic combination of letters to discover treasures of music, entertainment, and education. Indeed, by radio too, our alphabet has grown to assume new importance. Let us take "A" for example, as standing for *air channels* or *air waves*. These belong to us all. Radio waves travel over pathways which have existed since the beginning of time. The extraordi-

nary fact is that some 900 stations in the United States are actually sending their broadcasts over but 106 radio channels. It is not possible for all 900 stations to reach our various homes, so we come to the "B" of this radio alphabet.

"B" stands for *bureau*, a branch of our Federal Government which acts as a traffic cop on these air waves, preventing head-on collisions and sideswiping. It is known as the Federal Communications Commission, and it regulates the technical procedures of the business, under a charter by Congress.

"C" may stand for *companies* that are licensed by this Government bureau to use certain air channels. It must be remembered that radio is free in our country. Station managers are actually custodians of the air waves. Each is a free agent with few restrictions save those designed to preserve decency and justice. We, the public, owe much to these radio executives who work night as well as day to keep radio functioning smoothly and excitingly.

From "D" to "W" may be interpreted as representing the innumerable combinations of letters that guide us to our selected radio entertainment. Next comes "X." Reminiscent of algebra days, "X" is a symbol for the unknown quantity. In radio, this unknown quantity is public opinion. Only of late has this significant "X" problem begun to be solved.

Therefore, we, the listeners, have two vital functions to perform. The first concerns the responsibility as citizens, since we, through Congress, help to form policies for the Federal Communications Commission. It is a duty to see that this body kee within its charter. If we cheri our freedom of the air, we shou be alert to any encroachment on

The second function is that editors—conscious and unconsciou Through millions of letters sent stations, we express our wishes. W as stockholders, have a voice in th business. The only gauge whic broadcasters have of program accep ance is through our active particip tion. Radio in America is domi ated, and always will be dominate only by the listening public—an nobody else. Unconsciously the we influence radio programming I constant editorial comment e pressed to our friends. Mr. Davi Sarnoff has said of American radi that it is "*of the people, for th people, and by the people.*" An again, that "In America, the riche man cannot buy for himself wh the poorest man gets free by radio

THE broadcasters, recognizing the debt to the public, developed "Code" in 1939 with sections dea ing with newscasts, religious broa casts, children's programs, contr versial issues, etc. Every listen should have a copy of this Code since it belongs to the public an not the broadcasters. The fair pla that the Code enforces reminds on of the story that Miss Dorothy Thompson, news commentato tells about the demonstrations Hyde Park in London which sh claims are the reason there have bee no revolutions in England for sev eral centuries. She overheard "Bobby" directing traffic in th wise: "All those of you that believ in vivisection go to the right—thos

at want to kill the King go to the t." Radio may be our Hyde Park. he broadcasters "Code" helps to otect free speech. Radio execu- es have an ever-present problem trying to please a majority while rking to raise the program level satisfy a constructively critical inority. To paraphrase Lincoln— dio can please some of the people of the time, all of the people me of the time, but not all of the ople all of the time. Radio in merica is a trial and error method, free enterprise.

Certainly, it is apparent that the steners in America play a far more portant part than that of a passive blic in totalitarian states. Since dio is a common denominator and democratic process, listeners must arn to accept their challenge for oughtful cooperation. Recogniz- g the potentiality of this new med- m, we, in America, should be alert do our utmost in directing and aintaining its highest standards.

To reiterate, women play a vital le, and they are gradually recogniz- g their obligations in many ways.

1. Women are guiding the listening habits of their families and editing the program intake, thus raising the standard of their own tastes and improving that of their associates.
2. Women are studying radio at home, at clubs, and through classes at local radio colleges or high school workshops. Many clubs and Parent-Teacher Associations are setting up courses in the history of radio, its operation, its programming, and social implication. Radio executives and radio educators address such groups.
3. All women can materially aid radio stations and advertisers by becoming vocal in expressing program preferences. Such utterances should not be made in a Carrie Nation spirit, but as constructive criticism. Most useful, is the constant expression of favorable, positive appreciation of the many superlative broadcasts always available.
4. Mothers should carefully check the listening of their children and guide them to an interest in the better things. In a recent issue of the *Ladies Home Journal*, Mrs. Eleanor Roosevelt, when asked whether she thought horror and gangster programs should be legislated off the air, stated that if parents prevented their children from listening, sponsors and stations would soon lose incentive to broadcast them. The use of radio can serve as one valuable type of discipline greatly needed in many modern homes.
5. Radio as a supplement to school work should be encouraged by parents.

These are some things that individuals are doing. Collectively, women have begun to evaluate and promote radio in its relation to home and a changing social order.

1. Many communities and states have established Radio Councils, largely through the foresight and effort of women. These Councils are civic autonomous bodies made up of elected representatives, men and women from club, civic, and educational groups of the community, sometimes numbering 100,000 potential members. On every Council board are representatives of the radio industry to preserve a working democracy. Broadly speaking, the Council purposes are to interpret the problems of radio broadcasting to the listeners and to bring to the radio industry the wishes of the public. In implementing that simple statement, Councils have inaugurated many important activities.
2. Since we must consider the pattern of radio programming in our country as a series of audible mosaics, we discover that each city's offerings are quite different. What is heard in Oshkosh differs considerably from

the programs in Walla Walla. Why? Because network programs are not carried everywhere; sponsors do not enter every market; transcribed programs vary and local originators are unique to the community. Consequently, there is a need to evaluate available programs in each local area. Councils have such evaluation committees, and they issue accredited lists of good listening. These lists are distributed widely.

3. Councils often have children's program committees that help to promote the good children's programs and that assist stations in building new ones, through cooperation of librarians, school teachers and parent groups. In Portland, Ore., the Portland Radio Council issued 14,000 booklets telling about a children's feature, "Reading is Fun." In addition, for one week a local department store window was arranged as a library scene, showing books and mannequins, with a streamer announcing the time, day and station of the show. Thus the Council promoted the show, cooperating with the broadcasters.
4. One of the important functions of the Councils and of Radio chairmen is cooperation with the schools, since there is a definite place for the layman in radio education. Councils help to equip schools with radios, as only about 25 percent have them today. They encourage teachers to utilize radio to the enrichment of the educational process. At present it is estimated that only about 8 percent of our teachers use radio as a supplementary tool. Children understand this new medium and learn readily through our air-way of life. A rare example of the place of laymen in this educational field is in Texas, where radio has been included in the educational program by the State Board of Education. The "Texas School of the Air" is broadcasting every school day to 500,000 pupils and 20,000 teachers in some 5,000 schools. It is tax-supported and endorsed by 180,000 P. T. A. members and 70,000 club women. Private citizens have helped in its beginning to underwrite the project and sho educators the way. Broadcasters ha eagerly set aside the necessary tim and cooperated whole-heartedly production.

The following resolution, in va ous forms, has been passed durin 1942 by several national organiz tions. It reads in part as follows:

> WHEREAS—education for o youth has always been of pa mount importance and is now even greater significance—
> RESOLVED—that the (name of o ganization) recommends to t Federal Office of Education an all State Boards of Education th the use of radio in the classroo be recognized and made an i tegral part of the school curricul under a plan which will place co trol in the hands of the classroo teacher, to the end that the ch dren may be properly guided respect to their listening habi and that the selection of progra for classroom use be made with view to bringing to the students understanding of all phases of ra broadcasting, including its edu tional, cultural, social, news, a entertainment contributions.

While many groups produce p grams of value to the communit fortunately most clubs or organiz tions realize that their special i terests have no appeal to the gener radio audience. However, one v uable contribution was a series p duced by the Utah Congress of P ents and Teachers called, "Toda Children — Tomorrow's Adult This program was helpful to all p ents within the listening area. S tion managements welcome su worthwhile cooperation, of course.

RADIO through individual effo and through Councils will a

naterially in the war effort. Statisics show that 60 percent of the steners gain information of war ews by radio. Almost at once the Radio Council of Greater Cleveland ensed the importance of the listenr attitude on war news. A plan of ir news wardens was set up, thereby nlisting a large segment of its memership in a campaign of intelligent istening to war news. Other groups ollowed, and the "Ten Commandnents" from the Louisville Radio Council is quoted:

1. Select intelligently your daily listenings.
2. Listen accurately to war news commentators.
3. Listen consistently until news is completed.
4. Do not let your emotions affect your better judgment.
5. Learn to separate news from possible propaganda.
6. Listen cautiously to foreign broadcasts from Germany, Italy, and Japan.
7. Refrain from circulating rumors.
8. Listen calmly to bad news.
9. Keep faith in our Government.
10. Keep faith in our fighting forces.

Listeners will attend closely to ocal stations for blackout and raid ews. Listeners must learn or be aught to pay attention to suggesions from the Government and local lefense boards regarding salvage, ome nursing, first aid, rationing, tc. Radio being a fluid, flexible nedium will carry the heavy burden s a means of war intelligence transmission. Radio is doing a phenomenal job in bringing the homeland to our armed forces scattered over the world by means of weekly shortwave broadcasts. The news of global conflict, as brought by editors and commentators, is so extraordinary that it is not yet properly evaluated. Listeners at home must apprize the momentous services of radio in wartime.

Again, matters of priority will affect our American system of radio. Sponsors now holding but 35 percent of radio time may be forced to withdraw or reduce their appropriations. Listeners should help by buying products of those sponsors of the good programs and of whose merchandise they approve. Broadcasters will make efforts to avoid breaches of good taste and of using advertising copy that offends the sensibilities. They are now in the throes of making many such adjustments. Listeners, when vocal, should be patient and considerate.

Surely we have in the American system of broadcasting a remarkable opportunity to demonstrate a high type of democracy and to maintain one of our greatest freedoms—freedom of the air. It is our cooperative privilege. Edward Everett Hale said, "Coming together is a beginning. Keeping together is progress. Working together is success." This is a wartime, an all-time challenge to listeners and broadcasters.

CALM

Rose Thomas Graham

The raging wind against my windowpane
Gave way, at last, to cooling drops of rain
That washed the clouds away.

The dull hard lump within my aching breast
Melted in tears that brought me peace and rest,
Again my heart could pray.

Parents, What of Youth in a War-torn World?

Mark K. Allen
Psychologist, Utah State Training School

No. V.

YOUTH in modern peace-time faced difficult problems arising from the fact that economic, social, mental, and physiological maturity did not arrive simultaneously. Few youths were able to assume full economic, social, and psychological independence before their middle or late twenties. In pioneer days, marriages were possible at an early age because agricultural life often favored early economic and social weaning. On the other hand, in recent years, prolonged training and difficulties of finding employment have greatly complicated the problem of attaining adult status. These obstacles to attaining maturity have led to prolonged sheltering in our homes and the usual difficulties of making the transition to independence after such habitual leaning on others.

With these reflections in mind, let us consider the problems of youth in the *present* crisis. The conditions that formerly prolonged childhood dependence are suddenly changed. Many young men and women in their teens are now finding employment at higher wages than their parents ever received. The teaching of yesterday that long years of training and maturation are necessary to earn high incomes has suddenly lost its meaning. Many young people are being lured away from school by the immediate rewards of high wages and new freedom. Youth with no special work skills nor aptitudes ar now earning incomes grossly out o proportion to their needs.

With such lucrative employmer has come a new emancipation fro the home. Young people now a sume that with adult income th should be entitled to adult status i all respects. Parental controls ov conduct may now be called in question. Economic controls will n longer hold the youth under pare tal influence.

The economics of the prese crisis have serious implications f youth. Marriages formerly po poned for economic reasons are no likely to be rushed into with litt further thought. This is anoth expression of the sudden urge of t day's young people to seek comple adult status. This is not altogeth unfortunate, since one of the gre est sources of adolescent confli heretofore was the disparity betwe the age of physiological maturity the basis of mating—and econon maturity—the first condition for tablishing a home.

However, other problems lurk the wake of these newly-won gai Young people probably work unc greater pressure than ever before their lives. This tension calls for leases. Recreational pursuits may ta dangerous courses. Time for play short: the pleasures must be citing. Incomes of today are we

known to be inflationary, which means that money is more plentiful than things to buy. Shoddy pleasures, however, may be plentiful. Certainly, so far, liquor is plentiful, and it constitutes a new and real danger for youth. The rationing of automobiles, tires, gasoline, and soon probably many other items, makes the problem of drinking doubly serious; youth may drink simply for want of other things to do.

Aside from the present danger of inflationary wages, there is the *aftermath of plenty*. If youth is profligate now, a false philosophy of consumption will be conceived. When deflation and normalcy return, this philosophy will make difficult adjustments necessary. Youth will have to revise its evaluation of its own importance in the scheme of things.

ON the psychological front are new problems of youth. Youth's whole philosophy of life is shaken by the vision of a sick world, which to youth seems to promise no clear-cut future. The immediate threat of probably being called into the armed forces ere long creates a certain abandon in attitude toward former ideals. Time seems so short even for a few tangible satisfactions; future rewards seem so remote and ethereal. Precipitous marriages or promiscuity are kindled by this type of thinking. Careless use of money, gambling, and drinking are other expressions.

War produces a certain sanction for many acts formerly prohibited. Hatred of the enemy makes most any act of violence seem justifiable. This condition contributes to the moral disillusionment and confusion of youth. All values may be at least challenged, if not discarded. Parents may well serve as the great ethical balance wheels to preserve values youth may not at the moment be able to appreciate. Yet to be effective in this office, parents should see clearly the problems of youth in order to lead the way through darkness to a better day. Too harsh condemnation will surely alienate the youth in his hour of greatest need of guidance.

The relationships between parents and youth are extremely important today. Always in peace time, waywardness of youth has usually followed some defect in this relationship; today the probability is even greater. Parents are themselves forced to make many difficult adjustments to the present crisis. Their failure to adjust satisfactorily to war anxiety and great economic and social changes may be projected into tensions and compensations in dealing with youth. Parents may resort to severe prohibitions and moralizing in an effort to reinstate the former parent-child relationship. Parents may be too absorbed in new defense responsibilities to have time to counsel with youths about their problems. In this case, the young people are denied guidance and are left to work things out the best they can. The sensible approach lies somewhere between these extremes.

Some parents energetically resist the maturing of their children because of dread that soon they will be called by the draft, with the train of ugly uncertainties that follow. They cling on to the last days of childhood with tenacity. Sometimes these

parents are satisfying their own emotional needs, rather than thinking of the youth in such a way as best to fit him for the grim future facing him.

The stress of war should not divert us from our great mission as parents. Never before has the challenge to noble parenthood been quite so great. We should not "crack down" on young people for their newly exploited freedom, but we should attempt to enlist their confidence in our wisdom and leadership. It is hopeless, and wrong, to try to prevent their growing up and taking their places in the great task of winning the war. We should treat them as confederates in a great cause, not as subordinates.

OF the many timely suggestions that might be made to parents, we suggest, first, that in our homes an effort be made to create an atmosphere of confidence and faith in the future. This faith does not mean failure to face and discuss freely the grim realities of the war. But if we are to fight our way through the present darkness as free and enlightened people, we must constantly think that the great task of preserving the world for our child *can* and *will* be accomplished. Many must die for that cause, but it is not hopeless to fight for it unless in our homes we feel it is hopeless.

Second, patriotism should rightly enter into our counseling with youth about their problems. But we should not undermine the patriotism of young people by associating this appeal with everyday trivia. To ask young people to do routine chores because it is "patriotic" may create unpleasant feelings about b ing patriotic. However, we shoul encourage young people to sav money, for example, for future edu cation and homemaking. Patrioti purchase of bonds is an excellen ideal to encourage. If young peopl can be made to feel that they ar contributing to the war effort in grown-up and important way, the will obtain valuable developmen from this crisis. Incidentally, drain ing off surplus wages through bon purchases may help prevent othe difficulties of youth. Young peopl need to see that there are futur values worth working and savin money and themselves for. Thi teaching should apply to morals a well as to money.

A third thought is that we shoul attempt to preserve some semblanc of normalcy in our family life. Th war is serious, but that doesn't mea everything in our old way of doin must go at once. Complete breakl from all normal activities and rel tionships may create a sense of bein lost, of not "belonging" in the ne world. A gradual transition, whe ever possible, permits youth to a sume the adult role without undu shock and confusion. This will b helpful to both parent and youth.

Fourth, we need to revise frequen ly, if not continuously, our idea about the maturity of our children If we properly respect the needs o our children at successive ages, a ways recognizing the full measur of their maturity, there is little nee for their compensating by bizarr and ridiculous behavior, such a smoking, drinking, reckless drivin and "wild" parties. An effective de vise for enlisting the confidence o

a young person is to talk to him and treat him as though he really is the mature person he would like to be.

Fifth, we should always keep the door open for youth to seek counsel. They should be judiciously taught to think hopefully into the future. They should learn to face hardships with the fortitude that comes only through a sensible philosophy. They should be taught that wars have been fought before, and that no war is necessarily the end of all good things.

However much we may look with alarm upon the trends of modern youth, we should not tell them they are "going to the dogs." Rather, we should express confidence in their ability to fight their problems through. We should sincerely express our hope in their ability to contribute greatly to the winning of the war.

Sixth, parents should respect the privacy of youth. The usual result of "prying" into their private affairs is disaffection between parent and youth. A relationship of confidence will permit the youth to air his troubles. His need for an audience for his problems is pronounced at a time like this when the anxieties of youth are so overwhelming. Often under the bold front of the suddenly mature youth, are deep anxieties that he dares not reveal now that he is a man and has supposedly "put away childish things." It helps him infinitely to discuss his anxieties and perhaps his feelings of guilt with an understanding parent, one who will not condemn, but who will intelligently help. Impetuous decisions are not nearly so likely when a youth has easy access to sensible counsel. Ill-considered marriages are often a retreat from hostile parents who may have meant well, but whose attitude prevented their children from seeking their counsel. Certainly decisions such as when a youth should marry cannot be made by a universal and arbitrary dictum. These decisions are life adjustments that must be made in the light of many complex circumstances, and they require time. Preconceived decisions of parents on these matters close the doors to the youth when he needs counsel most. If we are to expect youth not to fail the cause of righteousness in this darkest hour, we must not fail youth as parents in this their greatest hour of need.

FIRST CURTAIN FOR TABERNACLE

(*Concluded from page 600*)

dent of the Thirteenth Ward Relief Society, seeing the dilemma, offered to supervise the project. The big parlor, long halls, and wide porches were covered with sewers and yards of canvas. The curtain was completed in time, and was a success. We children were all very proud to have a part in this gigantic undertaking."

Note: The death of Annie Wells Cannon occurred at her home in Salt Lake City, Wednesday, September 2, 1942. The General Board expresses its deep appreciation for her life, and extends its sincere sympathy to the members of her family in her passing. A sketch of her life will appear in the October issue of the *Magazine*.

Helpin' Out

Ruth Savage Hilton

WE were vacationing among the multi-colored scenes of Northern Arizona. My husband, four youngsters—three of them boys and one a baby girl — and myself made crowd enough, and hosts of fun. However, one certain day brought our thrills to a new height. It was noontime. We had just crossed the Navajo Bridge. Here were the waters of the great Colorado River surging beneath us as we walked back to the middle of the mighty steel span. We were awed by the majesty of the perpendicular, rock walls which held the water to its course. We dropped rocks to the river below us and watched, fascinated, as they would fall over and over. It seemed to take an incredibly long time before the sound of their impact against the water would come back to us. We could not hear a splash nor see any sort of disturbance on the surface of the water. What we did hear was a deafening sound as though a cannonade was in progress. The phenomenon of this echo was so intriguing that it was an effort to induce the family to think that we ought to be at our lunch.

At last we lunched near the canyon rim, enjoying the vast spectacle as we recalled that day in October 1928, when the Navajo Bridge was dedicated. It is located below the old Lee's Ferry site. This ferry is the place where early Mormon pioneers crossed the river in their trek to colonize the valley's of the Little Colorado in an answer to the ca from the Prophet Brigham Youn in the early 70's. The main arch c this bridge is 816 feet long an stands above the water about 46 feet. We who grew up in Norther Arizona always delight in the sto of how long we waited—how lon our fathers waited—to see the migh river crossed by bands of steel s that traffic might pass without th terrific danger which fording it any sort of boat always entailed. S today we talked of that dedicatio how the people came from all th country 'round to celebrate. Go ernors from surrounding states we our guests. The Indians of th land came enmasse. And we joined in the glowing pageant whic depicted the joys and sorrow strifes and heroic efforts of ear days on the "Painted Desert." T older folk told us stories of pionee —stories of those who chiseled t path for us to follow. It was at th celebration that we heard of Susa

SUSAN was a woman of the fro tier. One who brought her lo of home, her babies, her ideals civilization with her. One who religion bade her colonize the des and "make it blossom as the ros Just a bride, with her stalwart, n husband — Jedediah Hanks — s came to Sunset with Lot Smit first company in 1876. Here s took her place with their first Rel Societies, and under Sister Porte able direction she learned to h

those in distress. Their seven years of pioneering at this place is a matter of record now. Their success, their failures, their genuine effort to live the "United Order" as they understood it. Then the dissolution of the settlement. Brother Hanks took his family to the ranch. It was a homestead—acres and acres of wild grazing land (when there was enough rain) near Lee's Ferry, on the south side of the river.

Today as we hugged the river walls her story seemed very close to me. I told it to the children, all I remembered of Susan and her boy Jed—for Jed loved the river. It held for him the meaning of his homeland. He loved its mighty currents, gigantic walls, adjacent hills, and the people who crossed it—those who spent days plodding through the and on the northern side, dared to cross the stream, and stayed to become a permanent part of the "Painted Desert." For hours he often sat near the summit of the trail leading up Lee's Backbone which guarded the great river. Here he watched, or dreamed. Or did he vision the future? And as Susan watched her boy, she alone understood just why the river meant so much to him. She was proud of his young manhood—nineteen years, but still just her boy; and you couldn't know Susan until you knew how much she loved Jed.

She smiled softly one morning as he recalled that even though it was 1:30 a. m. when he came home last night, he stopped by her bed to tell the time and say, "Hello, Mom." Now as she fixed their simple breakfast and waited for him to come down, she wondered how the long ride had been. He had been gone more than three days riding to Flagstaff, the county seat. Most of all, however, she was anxious to know the outcome of his errand.

"There he is now," a creaking stairway from the loft made the announcement. Then, by way of last minute preparation, Susan put on a fresh apron, smoothing it into place with hard, seamy hands. Her apron —it might be blue, black, green, or red, but always checked with white, always of huge proportions, always bristling with freshness—offered the only variety in Susan's wardrobe of domestic homespun.

As Jed entered the tiny kitchen he seemed to fill it. He was tall, rugged, still almost boyish in the good-morning kiss he gave his mother. And his face was browned to a shade akin to the leather jacket which he wore.

"And what's the news," Susan queried the moment the blessing was finished.

"Not so good."

"What! Not yet?"

"No, them country supervisors think it ain't no use. If people're afraid to cross the Colorado let them come in from the east, they say."

"But, son, it wouldn't cost much —just a cable fastened tight on each side, and a good raft fastened to it by more cable, an' a pully!"

"Yep." Jed fairly bolted his hot cakes, then without raising his eyes he went on, "That's it, Mom. My plan . . . ever since I was ten and started seein' folks drown, trying to get across."

"Did you tell 'em 'bout . . ."

" 'Bout ever'thing. Them mossbacks! Why someone else'll come

'long and bridge the whole canyon one o' these days, while them fellers won't stir up a cable!"

"But people'll keep comin'. You can't stop 'em, Jed, and they must get across."

"Yep—an' we'll keep right on workin' till we git the crossin' fixed."

Susan, grave and earnest, looked approvingly at the boy for a moment, and then moved to her rocking chair. With Jed's back to her, she sighed heavily, leaned her streaked gray head against the chair back and watched him finish his meal. There was a host of work to do, but she'd rest just a few minutes; somehow she didn't feel so young anymore. Was she worn out? No, of course not. She was only 57. It did seem an eternity, however, since she, her mate, and the youngsters had left Sunset.

Lured by the promise of grazing lands around the slopes skirting the great river, they had settled near the cove which sheltered the river's ford. At least the river could be forded here if great caution and skill were present. That coming was twenty years ago. Jed wasn't born. She wished now, as she looked at him closely, that he wouldn't take it so hard. He'd get his way 'bout the crossing someday. When Jed was discouraged, she always thought of that first year at the cow ranch. How bleak and cold the few winter months were! Then in February came the glory of spring with the roundup, the stampede, and . . . the morning they brought him home —her husband.

"Injured," somebody said. She rushed to him, but only for a moment—the last one of his life. He was gasping, "Susie . . . I'll st close 'round . . . close as ever I ca I'll try . . . try to always be . . helpin' out."

Just three weeks later Jed w born. Sure 'nough his Pa must ha been helpin' out. The new tiny o brought so much gladness, an' they been able to get on. And now h was a man, and she was still taki care. Pa must be close, for he love the river and the things round

There had been many hard da in Jed's boyhood; he never did wh anybody expected him to do. Ho ever, he was honest and good to he That was why they kept on—ju the two of them at the old co ranch. There had been other ch dren, five of them. But all we married; and with varying degre of sincerity all were constantly offe ing Susan a home.

"Jed should be shiftin' fur himse Mom's cared for him long enough Mamie would insist. And truly sh did want her mother to give up th hard work at the ranch and mo back to Utah. That's what the l ter said yesterday. Jed was aw when it came.

" 'Nough is 'nough. 'Twas go hash, Mom." Jed sauntered aw from the table, and stood tall again the low doorframe as he looked o Susan rose slowly, winced ever slightly, then crossed the roo reached to the clock shelf and to Mamie's letter from behind the shi little ticker. They read it togeth Again he looked out, away off ward the rugged decline of tab land, and sighted the bed of t mighty Colorado.

"Nope, Mom, I jest can't go. T river fur me."

Susan made no reply, but gazed at him curiously. Queer how he always would stay on, just as though he knew her thoughts.

"Wal, you know someone has to stay in sech parts or how would civilization ever ketch up?" he defended, as he started for the corral. "Won't be gone long today. I'll jest ride out a bit an' see what's been goin' on since I left."

He swung the saddle into place and rode away careless as a child at play. Susan noticed he carried a new lariat. He must have brought it from Flagstaff, she thought. Snip pranced a moment, then buried shiny hoofs deep into the desert soil and obliterated himself and rider in a cloud of dust.

He was gone. Susan sighed audibly. She could sometimes do that when alone. "It's all right, but I reckon I might like to go, even if he don't." Then with sudden effort she turned to her work.

THE day passed quickly. It was early afternoon.

"Jed should've been comin' an hour ago." She would go down the trail a bit; perhaps over the ridge she'd meet him. The tinge of spring in the air made Susan walk briskly. She looked away on every side intently, then anxiously. It wasn't Jed's way to give her alarm.

Her eyes followed the vast tableland on one side and the swift guttering decline on the other. At the foot of this hilly, almost precipitous ridge, flowed the river. It was enclosed by lofty concave cliffs of clay and red stone on either side, giving fine promise of the giant rock walls of the canyon some seventy-five miles below.

She called, "Halloo"—and the clear voice of the pioneer woman was answered by a thousand echoes, again and again. She thrilled at the sound. This never grew old—getting back from the canyon that which she gave. Jed knew her call as well as the echo. He'd make Snip step up a bit.

At the top of the ridge she came in sight of the water, majestic in its mighty sweep, gnashing at its confines, the currents pouring in opposite directions in the same cross line or whirling in eddies of terrific swiftness—a rushing, swirling mass, pouring onward with power which charmed and fascinated the spectator. The river was so close, yet so forbidding. A shiver shook Susan slightly, as with closed eyes she heard in memory Jed's often repeated phrase.

"The thing tells life—its height, its depth, all about it—fur me."

She decided there must be something down at the crossing. Yes, there was! There were some folks and a real stir. No wonder Jed wasn't home. She hurried down the trail until she had full view, then she stopped.

Snip was there, standing apart from the group; and Jed, too. He was stripped to the waist, barefoot, breeches rolled to the knees. He looked as though he were fixing the landing. "Them recent floods have gutted it too much," she could hear him cry. How big he appeared! A head taller than any one around him! The muscles of his naked arms stood out like great knots. Susan saw a confused group of people, mostly women and children, with

their belongings dumped on the steep bank. "On the move" told their story—the first load of a company of settlers.

Across the river, several hundred yards upstream, she sighted two rafts just shoving off shore. The smaller one was loaded with people, mostly, and seemed to be getting out into the stream rather well. The larger one was too large; it was unwieldy. One glance told her it was overloaded, and that the men wildly plying planks as oars were not familiar with water or boats of any kind, much less the Colorado. Evidently the company had grown daring because of the success which attended the landing of their first small raft load of women and children. Hence, they had thrown together this large unsteady thing, taken their wagons apart, and loaded on it all they had in one big flourish to get across before night.

Watching ever so intently, Susan poked vigorously at the grass stubble with the toe of her heavy shoe; she stood erect, looked graver. The big raft floated slowly for a few moments, then pushed boldly out into midstream where a great eddy caught it. Slowly but surely the men at the oars were losing control. Then as she swirled half around, the loose load slipped decidedly to one side, and the raft shot out swiftly—zigzag. The men worked like mad then, as if in panic.

In a flash all on shore saw the danger. The big raft was as good as gone. Would it miss the little one? In its frantic whirling it was getting dangerously near—too near. Susan saw the group at the landing look petrified. Jed, stripped except for his trousers, with the new lariat looped in his iron grasp, ran like a flash down the bank and roared, "Let 'er go! Swim for the other raft!" No one heard.

"Let 'er go! If you turn 'er again, she'll hit the little one!" Still they worked wildly.

The big raft whirled half around and stood erect on her side, scattering dismembered wagons into the swishing waters. Men jumped or dived deep to clear the wreck, while the raft itself struck the corner of the small one. The sudden impact gave her a quick spin, jolting the plank from the hands of the oarsmen. Like a dart, she shot down the river straight for the rapids. Those on board could hear the dull roar. What will Jed do! Susan saw his jaws close like a vice. Quick as thought, he slipped a loop at one end of the lasso over his head, securing it around his body. Then with a strong spring he went into the water, swiftly but coolly swimming for the frantic little boat.

The mother in Susan wanted to scream, but she didn't. Standing stiff she watched as one frozen to the spot. There was one chance. Could he catch the boat by the time it reached the pool of calmer water just above the rapids, and fasten his rope to the projecting granite boulder they called the Nipple. Could he?

The men from the capsized raft had caught hold of pieces of the wreck to aid them, and they might reach the small boat if Jed could head it off. Susan could hear her own breath coming in short spurts in the still air. There was not a sound, save the swishing rush of

waters. Still Jed swam on and on, forever it seemed. At last with one mad effort he threw the free end of his lasso and someone on board caught it; they fastened it securely to the little boat. For one moment he simply floated. Then just above the rapids he seemed to sense that the pool sheltered by the great Nipple was near. Wildly now he swam. The men vigorously worked their plank. Was he getting anywhere?

"Oh!" Susan half screamed, half prayed, and joined the group on shore as they ran down the bank toward the Nipple. Still the swimmer lurched and fought with the gushing current. He lurched again —and then with almost superhuman effort he fairly jerked the little craft from the mad current and swung it around into the pool.

"Could he rest?" she asked herself. No, there was far too much of the river even here to allow that. With his strength all but gone, Jed started for the projecting rock, trailing the boat. Slowly, almost feebly, he neared the rocky shore, struggling to grasp something firm. Jutting rocks bruised his flesh. The rope was cutting into his sides. Had he made it? No, he sank under the churning, colored water.

When next Susan saw him, his head was bleeding. Again and again he tried. Then, yes, he had made the rock and firm hands from the bank caught and held him. As they secured the rope around the Nipple, women prayed and strong men wept in thanksgiving. Their kin were safe! But Susan saw how tenderly someone carried Jed from amidst the rocks and found a spot of earth to lay him down. He struggled only an instant. His hands hung limp. Half kneeling on the slippery rocks she gathered his head into her arms. It was over; her boy was dead. She gave a cry of desperate loneliness; a look of hard pain shot like a spasm over the drawn face, then a gleam of something soft and faraway came to Susan's weary eyes, and she was speaking with a sureness that Jed would still know and understand.

"Yes, Jed, I'll stay right on till the crossin's fixed . . . and . . .you . . . too . . . you'll stay close 'round, like yer . . . Pa—jest helpin' out."

* * * *

BUDDY'S eyes were burning with eagerness as he looked at me and asked, "Did she, mother? Did Susan stay 'round?"

"Yes, she stayed and *worked*. She lived to see the cable put above the crossing, and others like her stayed until now her daughter's daughter crosses that same stream on a smooth highway supported by the great steel arch of Navajo Bridge."

"SERVE and thou shalt be served. If you love and serve men, you cannot, by any hiding or stratagem, escape the remuneration."—*Emerson.*

"ENOUGH, if something from our hands have power to live, and act, and serve the future hour."—*Wordsworth.*

In Retrospect

President Amy Brown Lyman

CHAPTER IX

National and International Councils of Women

MY first attendance at a meeting of the National Council of Women of the United States, an organization with which Relief Society has long been affiliated, was in 1911 when I accompanied President Emmeline B. Wells to an executive session held in Chicago. I had heard much of the Council from the older members of the Board, and therefore I was filled with happy expectations at the thought of seeing it in action.

We were barely settled in our room at the Auditorium Hotel when newspaper men asked for an interview. Their questions were chiefly concerned with the place of Latter-day Saint women in the Church and their attitude regarding polygamy and the seating of Reed Smoot in the United States Senate in 1904. It was very interesting to me to see how well Sister Wells, a small woman of eighty-three years, handled the situation, holding her own with ease and composure, to the great amusement of these husky, aggressive young "newshawks."

I was greatly pleased with the recognition and courtesy shown by the women of the Council to "Aunt Em," who was one of the oldest delegates in attendance, and one of the most experienced in public affairs. The vice-president, Kate Waller Barrett, a devoted friend of Mormon women, called at our rooms the first evening and informed us that the Resolutions Committee had already met and had gone over the resolutions which had been previously submitted; that among these was one handed in by the National Christian League for the Promotion of Purity protesting against supposed polygamous practices in the United States and deploring the fact that the United States Senate had seated Reed Smoot. Mrs. Barrett said she would see that one of our delegation had an opportunity to "sit in" at the next meeting of the committee. This she thought would act as a deterrent and would prevent this resolution from being brought out in the convention and from being published in the papers. When "Aunt Em" informed her that I would represent us at this committee meeting, I was greatly worried. However, by the second evening, I had gained courage, and, with the help of friends in the committee, we succeeded in eliminating the resolution.

At the close of the committee meeting, which was held late one night, a representative of the Purity League invited me to her room, and she expressed with great earnestness her surprise and regret that I, a young woman, was not more enlightened regarding religion and morals. She was not surprised, she said, at the attitude of the older Mormon women who had not known better, but it was too bad that the promising young women of our Church were not better informed. She was a good Christian, she said, and a crusader for right, and would, if I desired, kneel

down with me and pray for my enlightenment. We parted on friendly terms even though I did not accept her offer. While the convention was very interesting throughout, many important and timely subjects being discussed, luncheon at Hull House, given by Jane Addams, and an explanation by her of the work of her institution, were the crowning features.

LITTLE did I realize at that time how closely I was to be associated with the Council in future years. Since this introduction thirty-one years ago I have, as general secretary of Relief Society, carried on voluminous correspondence with the Council for the Board. I had the honor of serving as recording secretary for the National Council from 1925 to 1927, as auditor from 1927 to 1929, and as third vice-president from 1929 to 1934. I have also had the privilege of representing Relief Society at fourteen Council sessions, six board meetings and eight biennial meetings, in various cities of the United States. In addition, I have attended two International Congresses sponsored by the National Council, which were held in connection with world fairs—at San Francisco in 1915, and at Chicago in 1933; and on three occasions I have attended sessions of the International Council of Women as a delegate from the National Council—in Washington, D. C., 1925; Dubrovnik, Yugoslavia, 1936, and Edinburgh, Scotland, in 1938. In 1940, Lucy Grant Cannon and I, as general presidents of the Young Women's Mutual Improvement Association and Relief Society, and as delegates representing Utah, attended the great Women's Centennial Congress held in New York in celebration of the one hundred years of organized activity by women. This Centennial was sponsored by women of the United States who had been closely associated with the National Council and with various other organizations interested in peace, suffrage, and human welfare in general.

For fifty-four years the National Council of Women of the United States and the International Council of Women have been in existence. For fifty-four years the Relief Society and Young Women's Mutual Improvement Association have been affiliated with these Councils—with the National Council as members, and with the International Council through the National Council.

These Councils were both formed in Washington, D. C., in 1888 at the close of a great gathering of women which had been called by the National Woman Suffrage Association of America, for the purpose of celebrating the fortieth anniversary "of the first meeting ever held in behalf of an extension of woman's rights" and also for the further purpose of "an interchange of opinions on the great questions of education, philanthropy, temperance, industries, professions, legal conditions, political conditions, and social purity."

When the committee on arrangements of the Suffrage Association was compiling a list of organizations to be invited to this important meeting, the two Latter-day Saint organizations of women were included. This was only natural, since the women of these two groups were well known to National Suffrage leaders because of the sympathy, interest,

THE SIXTH QUINQUENNIAL OF THE INTERNATIONAL COUNCIL O WOMEN IN SESSION IN THE STARTING, KRISTIANIA, SEPTEMBER 192

and support they had given to the suffrage cause, and because they themselves had had the distinction and experience of voting as United States citizens. Nine years previous to this, in 1879, two Mormon women, Emmeline B. Wells and Zina Y. Williams, had gone to Washington, D. C., to attend a National Suffrage convention, and from that time on Relief Society usually sent delegates to suffrage conventions, where their attendance was appreciated and where they made faithful friends of such leaders as Elizabeth Cady Stanton, Susan B. Anthony, Rachael Foster Avery, and May Wright Sewall.

There is no question but what there has been, since this great pioneer meeting, better understanding among organized women of varying interests and beliefs in this and other countries, clearer relationships between them, and greater opportunities for women in such fields as education, industry, and the profession And since that time, there has bee brought about the enfranchisemer of women in forty different coun tries.

Since that organization meetin in 1888, the International Counc has held eleven general convention —the first eight, at intervals of fiv years with yearly executive session between, and the last three at shorte intervals. The National Council ha held twenty-one general session usually biennially, with at least on board meeting between these se sions. At all of the general meeting of the International Council, th Mormon women's organization have been represented, and their rep resentatives have served also as del gates from the National Council o the United States. At most of th biennial sessions of the Nationa Council, and at many of the boar meetings, Relief Society and Y. W

M. I. A. have been represented by officials of these organizations, and these officials have had the opportunity of reporting and explaining in detail the work of their respective organizations.

FROM the beginning, Mormon women attending these Council meetings have not only been treated with great kindness and consideration by the officials of the Councils, but the work of their organizations has been recognized and praised. Many of our delegates have received honor and recognition for the work they have done, and close and lasting friendships have been made. This has been particularly true in the National Council, where the women of the various groups, all belonging to the same country, speaking the same language, and having the same national standards, have a better understanding of the work of one another.

At the second meeting of the National Council in Washington in 1891, when the Relief Society and Y. W. M. I. A. became full-fledged members, the following item appeared in the *Washington Post*:

> Mrs. Wells is Editor of the *Woman's Exponent* of Salt Lake City and is one of the most interesting women at the Council. She has been chastened and spiritualized by suffering into a sympathy with woman that truly represents the spirit of Him whom those of her Faith call Master. (*Woman's Exponent*, Vol. 19, No. 17)

At the first National Council meeting I attended after I had served in the legislature, I was asked by the president, Mrs. Moore, to tell the Council about my legislative experience. They all seemed as pleased over my election and service as a legislator as if I had been their special delegate. After the biennial meeting in 1923, the president, Mrs. Moore, wrote me the following letter of appreciation:

> Dear Mrs. Lyman:
>
> I am under the greatest obligation to you for filling the place which you did so admirably for the Citizenship Committee. We needed you very much and the report which you gave of the work of your organization was so complete and so helpful, so stimulating for others, that I knew it was exactly the right thing to give. Thank you always, and please make known to your Board my appreciation of the fact that they sent you for our meeting. I shall always expect you at every meeting.
>
> Most loyally yours,
> (signed) Eva Perry Moore

At the meetings of the International Council, Mormon women have served on important committees, have presided over section meetings, and have given public addresses. In the National Council, our women, in addition to making regular formal reports of the work of their organizations, have held office, served as chairmen of outstanding committees, presided over section and luncheon meetings, and have appeared on the regular programs.

At the executive board meeting of the International Council held in Copenhagen in 1902, Susa Y. Gates, who was chairman of the press committee of the National Council of the United States, and who was then in Europe, was appointed by May Wright Sewall, of America, who was at that time the president of the International Council, to represent her at this important meeting, since Mrs. Sewall herself was unable to attend. This was a distinct honor for Sister

BIENNIAL MEETING, NATIONAL COUNCIL OF WOMEN OF UNITED STATES, WASHINGTON, D. C.

Twelfth from left, Mrs. Philip N. Moore, president; sixth from right, Amy Brown Lyman; seventh from right, Jennie B. Knight; third from right, Emily C. Adams.

Gates and for Mormon women in general.

Ruth May Fox, former general president of Y. W. M. I. A., served as auditor of the National Council for six years, from 1919 to 1925, in which position she was greatly appreciated.

As recording secretary I reported and prepared for distribution the minutes of the board meeting held in Philadelphia in 1926, and the minutes of the biennial meeting of 1927, the latter covering a period of five days. The proceedings of that convention, which I prepared for publication, covered 232 printed pages—125 pages of minutes and 107 pages of miscellaneous items, including a directory of the thirty-four member organizations with the different purposes and activities of each, a selected list of sixty-eight non-member organizations, a list of patrons, and also the constitution and by-laws of the organization.

After the board meetings in Philadelphia, I received the following letter from Dr. Emma Bowers, the treasurer of the organization and editor of the proceedings:

Dear Mrs. Lyman:

I have received the minutes of the meet ing held in Philadelphia and I want to congratulate you as I think they are fine, in fact, the very best we have had to my mind, and it shows how accurate you were in entering all motions, etc. It is extremely gratifying that we have one who is as capable as you are in looking after such a meeting and to have things so correctly reported. I am delighted that you are our recording secretary.

Cordially yours,
(signed) Emma Bowers, M.D.

As third vice-president I assisted with the plans and program of the International Congress of the National Council of Women held in connection with the World's Fair "A Century of Progress," in Chicago, 1933, and with the raising of a fund of $100,000 to finance that convention. At this same Congress President Louise Y. Robison presided over one of the sessions.

THE membership and the attendance in the Councils have varied from time to time. In the National Council there have been as many as thirty-eight national groups in membership, representing 10,000,000 women; in the International Council there were in 1936 thirty-six National Councils enrolled, representing 40,000,000 women. While the programs and methods of conducting conventions of the two federations are similar in nature, the proceedings of the International Council are much more comprehensive. The real work of these conventions is done through standing committees which meet separately, discuss problems, and adopt resolutions for presentation at the business sessions, where interesting discussions take place and where final action is taken. Some of the important standing committees are: peace, education, equal moral standards, public health, child welfare, broadcasting, and moving pictures. In addition to holding committee meetings and business meetings, general sessions for the public are an important part of these great conventions.

If I were asked to name the one major problem discussed at each of the three international meetings I have attended, I would reply, "world peace." This subject has not been considered in a merely sentimental way by the peace committees nor by the general assembly, but most earnest consideration has been given to ways and means of promoting international understanding, of removing the causes of friction, and of establishing universally the Golden Rule.

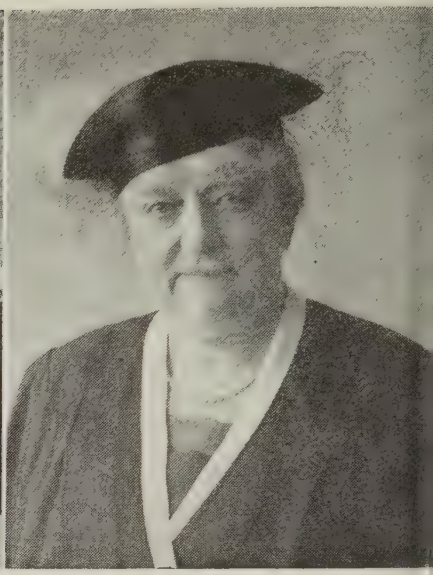
Attendance at an International Council meeting, which covers a period of ten days, is an especially interesting and unique experience. With from three hundred to four hundred delegates in attendance from Europe, Asia, Africa, North and South America, Mexico, and from some of the islands of the sea, representing from thirty-eight to forty nations and speaking many languages, and with the flags of these various nations all draped about the platform in the convention hall, upon which sit the president and other International Council officers and presidents of National Council organizations from all over the world, there is presented a picturesqueness that is entirely absent from a meeting of the National Council held in its own country. In such an assembly, one is bound to feel the spell of internationalism. The American flag always holds first place, since the National Council of the United States is the oldest member of the federation. Other strong impressions one gets are the comprehensiveness of the program, the unity of purpose of the women, and the power of the conference, through its connection with every important organization of women in the world, to create and mold public opinion, and, in a measure, to voice the opinion of the women of the world.

Among the delegates are to be found many exceptionally fine and eminent women, including titled women, doctors, lawyers, engineers, educators, preachers, social workers, legislators, and linguists. Many of these have attained high rank and prominence in their respective professions and countries.

Lady Aberdeen, of Scotland, who

LADY ABERDEEN

For 36 years president of International Council of Women



BARONESS BOEL

Successor to Lady Aberdeen, now presider of International Council of Women

served the International Council as president during thirty-six of the fifty-four years of its existence, has been the most noted and best beloved woman in the Council. Upon her retirement in 1938, the Baroness Boel, of Belgium, was elected president and is still serving. Two American women have served as president, each for one term. They are: Frances Willard and May Wright Sewall.

The International Council has adopted three official languages—English, French, and German—assuming that every woman in attendance can understand at least one of these. At the 1925 meeting in Washington, D. C., however, Spanish was added whenever necessary, out of courtesy to the many delegates from Latin-American countries. Most European women speak more than one language, and some of them several. I have met a number of women who speak as many as six languages.

With language barriers, all proceedings must be translated by official interpreters, and the speed and ability with which this is accomplished is amazing to American women who, as a rule, speak only English.

AS a delegate to the International meeting in Dubrovnik, Yugoslavia, I had some unusual experiences. I had arrived in the mission field in London only ten days before it was time to leave for the convention, and by the time we were settled in our apartment, the British delegates to the convention ha

already left. This made it necessary for me to make the long trip from England to the Balkans alone, which, much to my surprise, I found to be a real undertaking, even though I had traveled alone extensively in America. Traveling in foreign-speaking countries without knowing a single word of any foreign language, and being requested to show tickets, passports, and to declare money at every border and to try to answer questions which I could not understand, proved to be a very unpleasant experience. Although fellow travelers were helpful and kind to me, I was homesick for England or English-speaking people long before I reached my destination.

Enroute to the convention, I traveled from London to Dover by train, Dover to Calais by boat, Calais to Paris by train (with a stopover all night and the next day until 2:00 p.m. in Paris), Paris to Trieste by train (twenty-four hours with six hours wait in Trieste), Trieste to Dubrovnik by boat on the Adriatic Sea (thirty-six hours). The trip covered in all, four days and four nights.

To me, Dubrovnik, founded in the seventh century, was like another world. Located on the beautiful Adriatic Sea backed by huge mountains, it is enclosed in an old wall from thirty to forty feet high. The streets are all paved with stone. The main street, King Peter Street, is about as wide as one of our avenues and is about a mile long. The other streets are all narrower—not more than eleven feet wide. The streets are so narrow and the people are so numerous that wagons and automobiles are not allowed in the old city. The food, merchandise, and other commodities are hauled about in handcarts. The main buildings are the Doge's Palace, the Bishop's Palace, two old cathedrals, and the theater. The theater resembles very much the old Salt Lake Theater with its parquet and three circles. The old market, almost in the center of the town, is still used and is very interesting. The newer part of the city is built outside the walls and looks much like any ordinary city. Business hours in Dubrovnik are from 9:00 a.m. to 1:00 p.m. and from 3:00 p.m. to 7:00 p.m. The banks open for the public promptly at 4:00 p.m. During the noon recess the people eat luncheon and visit. In the evening they promenade through the main street, and you cannot imagine anything gayer and more colorful than King Peter Street at night. It is here that young people meet in their Sunday best clothes, dance, play, and fall in love.

In Yugoslavia it seemed as though the whole country had united in a desire to welcome the delegates, from Her Majesty the Queen, who honored us with a beautiful reception, to the passers-by in the streets who were ever ready to extend assistance.

The reception given by the Queen was, of course, the highlight of the social features of the convention. Solely for the purpose of entertaining us, she came down from Belgrade and opened her chateau on the Adriatic Sea. Her chateau is a great gray stone house, Italian Renaissance, having a red tile roof and robin-egg blue shutters. We were first taken to a reception hall where we removed our wraps, and then to the

BANQUET OF INTERNATIONA

Upper left: Speakers' Table. Seate
third vice-president of National Co
seated, Lena Mad

front of the house and formed into a single line, in our respective delegations, at the outer edge of the large terrace. We supposed we were to march single file into the palace to be received. There was much speculation as to just what we were to do. Some said we would be expected to curtsy and to kiss the Queen's hand which would be ex tended for that purpose.

While we were waiting and watch ing and expecting to enter the hous at any moment, the large front door opened and out came the Queen accompanied by her mother, the fa mous Queen Marie of Rumania The daughter, Queen Marie of Yugo

N, CHICAGO, ILLINOIS, 1923

from right, Amy Brown Lyman,
d, Jane Addams; sixth from left,
tional Council.

slavia, was still in mourning for her husband, Alexander I, who had been assassinated in France two years before. She was all in white with a full-length veil of white mourning crepe. The only ornament she wore was a long string of pearls. She is a very tall, large woman, gracious and lovely and very democratic. Instead of having us brought to meet her, she went down our long line and gave a hearty handshake to each of us. We forgot all about formalities, hand-kissing, etc.

Her mother wore a lavender satin dress, an evening wrap, and a large lavender hat. She followed her daughter, also extending a hearty

handshake and welcome. The president of the National Council of Yugoslavia presented us. Her Majesty spoke French to the French, German to the Germans, and English to the English. When she reached us she said, "Oh, you have come from so far away, we are especially glad to have you here." When they had shaken hands with all the guests, numbering about two hundred, they went back into the house and disappeared. The guests were then taken into two large rooms where great tables were spread with sandwiches, cookies, cakes of all sorts, candy, wine, tea, and lemonade. The glasses, cups, plates, and silver were all decorated with the crown and other royal symbols.

Returning to England, our route included the cities of Sarajevo, Belgrade, Zagreb, in Yugoslavia; Trieste, Italy; Paris, and then London.

Among the most attractive features in Sarajevo are the bazaars located in the Turkish quarter. They are lined up in rows on opposite sides of the very narrow streets, like booths in a fair. Each bazaar specializes in one item. The proprietor squats in the middle of his shop and with a few primitive tools turns out charming and useful articles. The booths have no doors, but are closed at night with a shutter. There are blocks and blocks of these bazaars. In Sarajevo most of the Turkish women are still veiled.

Our one day in Belgrade was devoted to a sight-seeing trip and to attending a reception given by Princess Paul, wife of the Chief Regent who is a cousin to the late King Alexander. She is the sister of Marina, Duchess of Kent. Her mother Princess Nicholas of Greece assisted her. The two royal ladies, both dressed in black, mingled very freely with their guests and remained with us until we left.

While we were waiting for our train, in the early morning, at Belgrade, a train came in from the country filled with peasants bringing in their produce to market. I think there were at least a hundred men and women bearing on their heads huge baskets filled with fresh things to sell at the market. The women were clothed in peasant holiday costumes with full bright-colored skirts, white waists, and on their heads kerchiefs of all colors.

AT the Edinburgh meeting in 1938, which was the golden jubilee of the International Council, Zina Card Brown and I were among the delegates representing the National Council of the United States. She was assigned to the education committee and I to the child-welfare committee. The sixteen committees were all energetic in their work. Scotland had been chosen in compliment to Lady Aberdeen, who was given a special testimonial on this the fiftieth anniversary of the organization of the Council.

Edinburgh is one of the beauty spots of Europe, and a city of great historic interest. The gorgeous old castle located on the heights above green rolling hills is an imposing sight by day and a dream of loveliness when floodlighted at night. The Scots are genial, friendly, and warm-hearted. They are very courteous to strangers, and they did everything within their power to add to

To have the honour to meet Her Royal Highness The Duchess of Kent.

Jubilee Conference of the International Council of Women.

His Majesty's Government in the United Kingdom of Great Britain and Northern Ireland request the honour of the company of

Mrs Amy Brown Lyman

at an Afternoon Reception to be held by gracious permission of His Majesty The King at The Palace of Holyroodhouse, Edinburgh, on Monday, the 18th July, 1938 from 3 p.m. to 6 p.m.

The Secretary of State for Scotland and Mrs Colville will receive the guests.

An early answer is requested to The Secretary, Government Hospitality, Treasury Chambers, Whitehall, S.W.1. Telephone: Whitehall 1481.

AN INVITATION EXTENDED TO DELEGATES AT INTERNATIONAL COUNCIL IN EDINBURGH

the comfort and convenience of the delegates.

For the first time since the Austrian women joined the Council many years ago, Austria was not represented, their Council having been dissolved by the German Government when that country was annexed to Germany. The German Council had also been dissolved by order of the Government, and therefore Germany was not represented.

The social features of the conference included excursions, unique entertainments, receptions, and private parties. The most important was the royal garden party given on the broad lawns at Holyrood House, the Royal Palace, where once lived the ill-fated Mary, Queen of Scots, by "gracious permission of His Majesty the King to meet Her Royal Highness the Duchess of Kent." The guests, 2,000 in number, were received by the Secretary of State for Scotland on behalf of the Government, and later they were formed in their various national groups to await the appearance of the beautiful and charming Duchess of Kent, who had come up from London for the occasion. The Duchess wore a gown of heavy mauve georgette and a crinoline straw hat of the same color trimmed with three ostrich feathers in varying shades curled over the tilted brim. She was attended by a body guard of the High

Constables of the Palace in blue uniforms and tall black cockaded hats. As she moved across the spacious lawn, the leader of each delegation was presented to her.

Delicious refreshments were served to the guests from gaily-colored and attractive marquets, after which they had the privilege of inspecting the historic rooms of the palace under the direction of official guides.

On the green sloping hillside, back of the Palace, were grouped hundreds of people who had a full view of everything within the grounds. These people formed an attractive picture which was in full view of the palace guests. The whole scene was very colorful and interesting.

With war clouds hanging over Europe, there was deep concern and apprehension, and even fear, among the women, particularly those from Central and Southern Europe. There was repeatedly expressed wholehearted opposition to war, and horror at the modern methods of warfare. Realizing that wars are often due to economic causes, the women were urged to promote economic education in their various groups and to make an effort to establish economic justice between nations. The women were urged also not to lose their vision and courage, but to exert their individual and collective influence in behalf of those forces which make for peace, justice, and harmony among nations, and to struggle always to teach people everywhere to live in accordance with the Golden Rule.

A resolution to this effect was unanimously adopted. Dame Elizabeth Cadbury, a veteran in the Council and for a quarter of a century chairman of the committee on Peace and Arbitration, in seconding the resolution said that in the past because of differences of religious faith we have kept religion out of our meetings, but today we certainly need God and should not hesitate to speak of Him. She explained that there are surely some points upon which we can all agree. She added that all good thoughts and all good aspirations must come from the Divinity which we worship in different names and different ways. She desired, she said, to send out a trumpet call to those who have faith that there is a God to whom we can appeal, and to say, "Let us appeal to Him and pray for His help and blessing." She expressed the thought that it is only in the spiritual powers that we can hope once again to bring peace and good will to the world.

One of the outstanding values of the Councils lies in the contacts one makes with able women of other localities and other lands and with different experiences, but with whom there is a fundamental common purpose. To Latter-day Saint women these contracts have furnished rare opportunity for presenting to others the work of their organizations and also the work of their church, which has been so misunderstood.

With the trend among some of the large single organizations of women in America today to enlarge and extend their programs and to increase their activities so that they cover practically all phases of welfare work, and with others special

(*Continued on page 635*)

The "Work" of Work-and-Business Day

Priscilla L. Evans

Member of Relief Society General Board

THE exigencies of the present have brought about the stimulation of and given impetus to the work program of our work-and-business day. This is a definite good. It is often true that out of trials and sacrifice a lasting benefit will emerge.

In an effort to assist those less fortunate than themselves, the "work of their hands" was the first concrete contribution of the members of the Relief Society. Work-and-business day is the outgrowth of this fundamental concept. Its program today is wide and varied, but always the spirit behind the humble beginnings of the Society is strongly felt on this day. At any cost, this spirit must be preserved.

One of the vital purposes of this great organization is to develop and to maintain a true sisterhood. In this field it is unique, for unlike other groups this sisterhood prescribes no requisites of scholarship, of social position, or of economic standing. These sisters have only a desire to be together, to partake of the spirit, common to them all, and to learn the Lord's will concerning them. The work-and-business day, perhaps more than any other day in the prescribed program, offers the opportunity for the development of this sisterhood.

With emphasis throughout the entire nation being placed upon the importance of the work of the women in homes, our sisters can, through their work-and-business day activities, demonstrate that they recognize homemaking as an art—perhaps the most important of all the arts. Homemaking embraces, in its perfection, all beauty, system, and order, which reflect capability and mental superiority; hospitality, which evidences the development of the social graces; and last and most important, spirituality and a dependence upon God's favor for the spirit of the home.

The "work of the hand" is an essential element of homemaking, for good housekeeping is one of the first requisites of good homemaking. In the years immediately before us we shall all be required to use our hands in the exercise of all the skills at our command. Our hands and minds must be busy and willing. And we must share our knowledge and our experience with our sisters, especially with our younger sisters. And what a blessing this will be, not only to them but to us! We shall come to know that we all have skills and crafts to be handed down to the coming generation, even as our grandmothers and mothers handed their treasured knowledge down to us. All good homemakers have developed ways and means of securing satisfactions, which amount to skills and crafts, though they themselves do not recognize them as such.

It will be an immeasurable bless-

ing, too, under present conditions, to receive encouragement to keep our hands busy, for as Angelo Patri truthfully says: "There is something about the feel of work in the hands that soothes the mind and comforts the spirit. It drives away fear and steadies the will. Busy hands lay the foundation for courage and usefulness in times of emergency."

The real value of the simple, humble tasks of the hand is nicely expressed by Ione Mohler in her poem, "A Quilt," from *Our Legacy —Relief Society Centennial Anthology of Verse*, page 274:

I used to think a quilt
Was just a bunch of scraps
Patterned in a casual sort of way,
Padded and quilted leisurely,
And spread upon a bed
Day after day.

I little knew the patience
It took to match the blocks,
That love and faith and hope
Were all required;
That perseverance is a part of art
And courage keeps your hands
From getting tired.

I used to think a quilt
Was just a bunch of scraps;
And life is patterned
Much the same,
Perhaps.

LET us hope that the necessity which now makes it imperative that we fashion things by hand will teach us to appreciate, as our grandmothers appreciated, the greater beauty of handwork and how much more desirable it is than machine work, no matter how nearly perfect the latter may be. There is an indescribable elegance, or perhaps a spirit, in handwork, whether needlework, sculpture, or architectur which we all sense but cannot pr into words.

Diana's clothes were labor-bought,
Made while evening's lamplight fell
Queens and wealth have vainly sought t
Clothes to look and hang as well.
—Eva Willes Wangsgaard, "Dian Shawl," *Our Legacy*, page 285.

In his *Seven Lamps of Archite ture*, John Ruskin aptly expressi this distinction between the wo of the hand and the work of a m chine in the hand of man. I quo from "The Lamp of Life":

I have said that hand-work might ways be known from machine-work; c serving, however, at the same time, th it was possible for men to turn themselv into machines, and to reduce their lab to the machine level; but so long as m work as men, putting their heart into wh they do, and doing their best, it matte not how bad workmen they may be, the will be that in the handling which is abo all price; it will be plainly seen that sor places have been delighted in more th others—that there has been a pause, a a care about them; and then there will co careless bits, and fast bits; and here t chisel will have struck hard, and the lightly, and anon timidly; and if the ma mind as well as his heart went with l work, all this will be in the right plac and each part will set off the other; a the effect of the whole, as compared wi the same design cut by a machine or a li less hand, will be like that of poetry w read and deeply felt to that of the sa verses jangled by rote. There are ma to whom the difference is imperceptible; t to those who love poetry it is everythi —they had rather not hear it at all th hear it ill read; and to those who lo architecture, the life and accent of t hand are everything. They had rather n have ornament at all than see it ill-cut deadly cut, that is. I cannot too often peat, it is not coarse cutting, it is not bl cutting, that is necessarily bad; but it cold cutting—the look of equal trou everywhere—the smooth, diffused tranq ity of heartless pains. . . .

Certain it is that in no other way can we so perfectly express ourselves as in the hands. This is true even though the work is not of lasting character. We express ourselves in the daily tasks of our homemaking quite as definitely as in a piece of beautiful lace or an exquisite tapestry.

And, indeed, we read character in the hand itself. Only a useful hand —a hand that has served—is a beautiful hand. The portrait painter appreciates that he can catch the spirit and character of his subject in the hand. You will recall the young artist, Dallas, in Edna Ferber's *So Big*. When first she saw the lovely Selina who wore the unmistakable scars of arduous and unremitting toil, she turned to Dirk, Selina's son, and said: "There—that's what I mean when I say I want to do portraits. Not portraits of ladies with a string of pearls and one lily hand half hidden in the folds of a satin skirt. I mean character portraits of men and women who are really distinguished looking . . . with that fine splendid face all lit up with the light that comes from inside . . . *and her hands!* She's beautiful. She'd make me famous at one leap. You'd see!"

May the coming year bring to each of us added appreciation of the grandeur and dignity of the "work of our hands," to the end that the work of the work-and-business day may, in addition to providing a service to those in need, bring helpful aid to every member.

IN RETROSPECT

(*Continued from page 632*)

izing each in its own particular field and seeking to become international in character, one wonders sometimes about the future of the National Council which has, in a measure, attempted to correlate and coordinate the work of the various women's groups, and to serve as a clearing house and an information bureau. The Council, however, is still pointing the way, is attempting to interpret the work of organizations to one another, and is the medium through which the American women's organizations have contact with one another and with the International Council of Women. The great contribution of the Councils has been the bringing together of the women of the world in the interest of world welfare.

(To be continued)

Handwork of Pioneer Days

Emeline Winsor McBride

THIS curtain was knitted by Emeline Zenetta Bower Winsor at the age of fifty-three. It was made from flax raised on her place. She spun the thread and knitted it with needles carved out of wood by her son, Walter John Winsor. She knitted it for the Centennial Exhibition held in Philadelphia in 1876. It so happened that Utah, at that time, was not allowed to enter the exhibition so it was sent to Chicago to the first exhibition held there. The curtain won first prize, a gold medal. It was then returned and entered in an exhibit at Salt Lake City, Utah, and won first prize, the blue ribbon.

She had no pattern, but made up her design as she knitted it. The following is a description of the design and scrolls on the curtain.

The two index fingers pointing to the keys represent—one, the key to the continent; the other, to the Winsor Castle. The Winsor Castle is located at Pipe Springs, Arizona, where Emeline Winsor's husband, Anson Perry Winsor, was called by Brigham Young in the year of 1869 to build a fort for protection against the Indians. The State of Deseret is next. Then the American eagle with outstretched wings. There is a dove under each wing. The eagle stands on the beautiful straw Bee Hive showing the bees coming in and out. The American flag is shown waving on each side of the Bee Hive. Then comes the scroll with the year 1876. Under this we find the words, "No Excellence without Labor," with the gloved hands and hearts. Following this is written "Centennial Exhibi-

CURTAIN MADE BY EMELINE Z.
BOWER WINSOR IN 1876

tion" and last her name and age.

This curtain was given to h granddaughter, Emeline Winso McBride, when she was fourtee years old. The curtain is still in h possession and is intact. It w photographed from the original h her son, Richard J. McBride. It a knitted monument to the life Emeline Z. Winsor, and is eviden of the fine handwork of pioneer day

Happenings

Annie Wells Cannon

We would hold you long, September days,
With your mystic song and purple haze.

WITH the opening of the schools, the renewed functioning of the Parent-Teacher Association and the women's clubs, an important part of the population will be back to normal, and there will be an increased use of the public libraries, provided these groups endeavor to maintain their customary search for knowledge and to uphold the finer cultural ideals of community life. Even in these days of strife and turmoil and sorrow, let us hold fast to the higher, beautiful things of life.

JUDGE REVA BECK BOSONE, of Utah, had some novel experiences in her recent trip East. Besides a conference with Judge Black of the Supreme Court, she sat as second judge on the Cleveland bench at the trial of twenty-three racketeers, considered so dangerous that all prosecution witnesses had to be kept in jail while waiting to testify.

DR. MILDRED HELEN McAFEE, president of Wellsley College, was sworn in head of the newly-created feminine navy reserve with the rank of lieutenant commander, August 3, 1942. The oath was administered by Secretary of the Navy Knox. Present also was Admiral Ernest J. King, Commander-in-Chief of the United States Fleet.

DIANA BARRYMORE, 21, has chosen marriage for a career. Will she also give up the Barrymore traditional stage career? Unlike Diana, Princess Alexandra, of Greece, has been compelled because of war conditions to postpone her hopes of blissful marriage with her young lover, King Peter of Yugoslavia. So goes the world.

FLORENCE GRANT SMITH, talented daughter of President Heber J. Grant, since exhibiting her beautiful water colors this summer, is ranked among the professionals by artist judges.

SUSANA BRANSFORD EMERY HOLMES, 83, Utah's "Silver Queen," died this summer. A world-wide traveler and socialite, she led a colorful life. In Utah she possessed large holdings and had many close friends.

LENORA HUNTER BARTON, matron of the L. D. S. nurse's home, died suddenly last month. She was an active Church worker all her life.

MRS. EMMA CORBRIDGE, of Utah, passed her ninetieth birthday last month midst a town celebration in her honor. With her life essentially one of wonderful experiences, she finds herself still interested in world affairs.

EDITORIAL

Vol. 29 SEPTEMBER 1942 No.

The Relief Society Educational Season 1942-43

THE month of September always finds Relief Society women looking forward to the opening of the Relief Society educational season. This year, the beginning of the second 100 years of Relief Society work, finds us facing many new and unusual conditions. The war has brought about many changes to which we must adjust and which will tax the ingenuity and resourcefulness of Relief Society leaders whether serving in general, stake, or ward capacities: General and stake Relief Society conferences and union meetings have been discontinued during the war emergency. Visits by General Board members to stakes and by stake leaders to wards, where travel is entailed, have necessarily been curtailed. Some women who have efficiently served the Society as officers and class leaders are giving up their positions because they have accepted employment in order to aid the war effort. And, at the same time, the members of the Society, sorely taxed spiritually because of the uncertainties, separations, and sorrows incident to the war, are looking to the Society to help them to make proper evaluations, to guide them in how to best conduct their lives, how to most wisely administer the affairs of their homes, how to help their children meet life in a world dislocated by war, and above all to help them to keep spiritually strong. All this comes at a time when Relief Societ leaders are called upon to hold th interest of more than 40,000 nev members who have come into th Society as a result of the centennia membership-building program. It i no wonder that Relief Society lead ers approach the work of the nev season with apprehension and hu mility, wondering how they ma manage without that which of neces sity has been taken from them, an how they may in reality meet th numerous pressing needs of a great ly increased membership.

Upon ward officers will fall muc of the burden, but they must not fe that the entire problem is theirs an theirs alone. Even though genera and stake Relief Society confer ences have been discontinued, th General Board, through the stakes, i keeping in very close touch with th local Societies, directing the wor through bulletins and correspond ence. Additional helps, such as booklet, *Leads for Class Leaders* will also be provided by the Genera Board. Stake boards, while not con ducting union meetings, are advise to remain fully officered, and t stand ready to aid the wards i every possible way.

The conduct of the union meet ing, after all, is only one of the man ways through which the stake uni strengthens the wards. Through in terpreting programs, relaying instruc tions of the General Board, by cour

rl.ng on the general conduct of the ork, by assisting in the planning of ard conferences, by their sincere nterest in the general work of the ards, stake leaders may do much to elp the wards during the coming eason. By keeping well informed on onditions within the respective ards of the stake, stake officers are n a position to acquaint the General oard with changes and conditions, nd to keep it advised as to the needs f the wards. Thus, the General oard is enabled to better plan for he Society as a whole. Then, too, reeved of the work incident to the nion meeting, some stake leaders ill find it possible to assist the wards y accepting ward positions along ith their stake positions. This is ntirely in harmony with the First residency's communication of Janary 27, 1942, which stated that bishops of wards will so supervise he personnel of their auxiliary oranizations as to bring into immedite and active service the members f the stake auxiliary organizations who are also members of their vards" and that this be accomplished in consultation with the stake auxliary officers concerned."

If the position accepted in the vard is in the same department as hat held in the stake, very little dditional preparation will be required. The ward will actually become a proving ground for the stake eader, and thus both the stake and he ward units will be benefited. Reieved of the union meeting and in ome stakes of frequent visiting because of distances, stake leaders may ttend their own wards more regularly and thus become a great asset o the ward organization as members.

While the disadvantages of the present situation loom large, a careful analysis of the situation reveals that the responsibilities of stake leaders in helping wards to maintain high standards of work remain the same as heretofore. It is merely that new ways of helping, in substitution for union meeting and ward visits, must be devised.

Where ward organizations are being effected by efficient officers and class leaders leaving to accept employment in defense work, we may well turn to our new members. Among the more than 40,000 women who have come into the Society during the past four years will be found many with well-developed talent and many more with potential ability who, when given the opportunity, will serve effectively and well. Relief Society has always regarded the development of leadership strength as one of its important functions. Rather than being discouraged because capable women, who in the past have served well, are not now free to hold positions in the organization, leaders should be alert to the interests and abilities of those who are available, and should recognize in the present situation an opportunity to develop and utilize new and heretofore unused strength.

One hundred years ago, as Relief Society embarked on its first century, there were, no doubt, many problems to be solved and many difficulties to be overcome—problems and difficulties different from those which mark the beginning of the second century, but no less grave perhaps in the minds of the women responsible for the work of

(*Continued on page 641*)

Notes TO THE FIELD

Message of First Presidency to be Read

IT is urged that every officer and member of Relief Society carefully and studiously read the message of the First Presidency to the Society published on the back of the frontispiece (page 593) of this issue of the *Magazine*. It is also requested that this message be read at the opening meeting of the Society in October and also at ward Relief Society conferences. So clearly does it set o our duties, responsibilities, and pla in the Church and its activities, th there can hereafter be no ground f any misapprehension by anyone o these matters. We are truly gratef for its wise counsel and authoritati declarations and instructions regar ing the Society, its place, and servic

General Board to Issue Booklet for Class Leaders

ATTENTION of the ward officers and class leaders is called to page 655 of the *Magazine* in which a new publication to be issued by the General Board of Relief Cociety is announced. *Leads for Class Leaders* is a booklet designed and written to aid the Relief Society class leaders in their preparation and presentation of the lessons of the Society. This booklet will be ready for use some time this fall, and as soon as th booklet comes from the press a su ply will be sent to stake Relief S ciety presidents for distribution the wards in the stake. Upon r ceipt of these booklets, stake pre dents are requested to notify wa officers and class leaders as to tho availability. A nominal charge w be made for the book to cover cos of printing and mailing.

No Lesson Material to be Published for Fourth Tuesday in December

NO lesson material is published in this issue of the *Magazine* for th fourth Tuesday in December. As this Tuesday falls on December 2 it is contemplated by the General Board that wards may prefer to dispen with the ward meeting or to plan their own activity for that day.

Visiting Teaching Requiring Transportation Facilitie

IN a bulletin issued February 19, 1942, to all stake, ward, and mission Relief Society presidents, a plan was presented with respect to visiting teaching in areas where the teachers depend on transportatio by automobile, to be effective durin the period while there is limitatio of automobile travel. In some i stances this plan has been construe to mean that the General Board di

approves of the visiting teachers using automobile transportation, where available. The General Board has no jurisdiction over the automobiles owned by individuals, and the owners have the right to use them for whatever purpose they desire, including visiting teaching. The General Board wishes it clearly understood that the Relief Society does not require individuals to use their automobiles for visiting teaching or other Relief Society purposes, and therefore released the alternate plan which appeared in the bulletin of February 19. On the other hand, Relief Society visiting teachers having automobiles available to them for their use are not prohibited by the Relief Society from using them for visiting teaching if they desire to do so.

Information Desired Regarding Persons 100 Years of Age or Over

THE Old Folks' Central Committee is building up a register of all persons, Latter-day Saint and non-Latter-day Saint, in Utah or elsewhere who are 100 years of age or over. Information regarding such persons will be greatly appreciated. It is desired that the information include the following:

Name
Date and place of birth
Present place of residence

If a photograph is available, the committee would appreciate having it included.

Information should be mailed to:

LeGrand Richards, Chairman,
Old Folks' Central Committee,
Presiding Bishop's Office,
40 North Main,
Salt Lake City, Utah.

EDITORIAL

(*Continued from page 639*)

this great Society. Just as Relief Society women of that day proved equal to their tasks, so too will the women of today. The Society has never retrogressed nor stood still, but has gone steadily forward, solving problems, surmounting obstacles, and serving humanity. The history of the coming year, like the history of the past century, will be one of struggle, but it will also be one of mastery.

The Relief Society program of today has been planned with a view to meeting the present needs of Latter-day Saint women—both practical and spiritual. Through resourcefulness, conscientious effort, wise planning, through counseling with bishops and fellow officers, and through reliance upon the Lord, high standards may still be maintained in spite of obstacles. With the spirit of the Gospel permeating all that is done, Relief Society will continue to be a sustaining influence in the lives of its members, and the new season will offer rewards commensurate to the effort put forth.

The coming season should be one of real service and genuine satisfaction.—*B. S. S.*

Wartime Price Control

Note: The following information with respect to price control, obtained from H. Grant Ivins, Stake Director, Office of Price Administration, will be found of interest to Relief Society women.

WITH the express aim of halting the mounting cost of living and preventing inflation, the Office of Price Administration, on April 28, announced the general maximum price regulation which, with few exceptions, established maximum prices at the highest levels charged for the articles in March 1942.

The regulation is comparatively simple in operation and has only three basic provisions: first, the merchant cannot charge more for an article or service than the highest price charged by that particular store in March of this year; second, he must post in a conspicuous place where the goods are displayed, his ceiling prices on a list of commonly used "cost-of-living" items; third, he must prepare a price book listing the ceiling price on every item in his store, which must be kept available for any official or customer who wishes to see it.

These basic provisions make it easy for the customer to determine the maximum price on any item, and yet do not place any extraordinary burden on the seller.

A number of important goods and services are not covered by the price-freezing order. Chief among these are raw and unprocessed farm commodities which are exempt by law from any price control until they reach 110 percent of parity, the average price from 1919 to 1929, or the price on October 1 or December 15, 1941, whichever of the four alternatives is highest. Pork, beef, veal, lamb, and mutton are all under price ceilings, however, as are most processed agricultural commodities. Important among agricultural items not included are eggs, poultry, butter, cheese, canned milk (fresh milk, cream, and ice cream are price controlled), ordinary flour, fresh fruits and vegetables, fresh fish and game, nuts, dried prunes, and beans. The cost-of-living items which are not only price-controlled, but on which ceiling prices must be posted, include commonly used clothing, foods, drugs, and household furnishings.

The question is often asked, "What can I do as an ordinary citizen—as a consumer—to help in this vital price control program?" First, it is necessary to become thoroughly familiar with the provisions of the price control program and make sure you are not an unknowing participant in a violation by buying above the ceiling price. As in all measures affecting a great share of the public, knowledge and cooperation of the public are necessary for their success.

If you have reason to believe your retailer is violating the price ceiling, ask him about it. If you still feel that the merchant is selling above his legal maximum after talking it

(*Concluded on page 647*)

Grains of Gold

(A Pioneer story based on facts)

Ora Pate Stewart

THE gold rush was on. The prairie dust was cringing under the wagon wheels; that is, the other wagon wheels—but this wagon and this wheel were just about done for. The broken spoke was still quite secure, with the strips of Mary Ann's petticoat holding it in place. But the petticoat wouldn't hold the broken piece that had come loose from the rim. And Edmund Richardson was quite discouraged. He never should have left Pine Center without a spare wheel. But then, he never should have left Pine Center. He knew now he had been wrong all along. But Mary Ann wouldn't have it so. Edmund was good, and he was nearly always right. If just this once he happened to be wrong, it was no time to let him down.

"Edmund," she said, like a woman groping for the needle of hope in the haystack of discouragement, "couldn't we chop off the reach and go in on two wheels? The oxen wouldn't get so tired, and we don't need half this junk. Of course, we couldn't carry much in an oxcart. It would mean leaving the rocking chair and maybe the china tea set from England, but we might get through that way. And Edmund . . . after you make good in the gold fields we can have a *new* churn." She pictured the Indians coming upon the discarded heap, yelping delightedly with china teacups dangling from their ears, and slapping the wooden belly of the churn in war dance rhythm.

But Edmund had stopped with her first sentence. "The reach! Why, Mary Ann, I think you've struck gold!"

BUT the gold was still 800 miles away when one of the oxen lay down. There was a peculiar swelling on his side. Edmund was worried. "Poor critter," he said, "looks pretty bad."

"Maybe it's just rest that he needs," Mary Ann said, with more hope than she really had in reserve.

But in the morning the critter looked worse, and along toward noon they knew he would never get up again.

Mary Ann poked at the sagebrush fire as she brewed sagebrush leaves to help stretch their limited food rations.

"Maybe we could pull together in his side of the harness," she said. "And after you've made good in the gold fields we can get another ox."

But the gold fields were still 700 miles away when they had to stop again. Their food was almost gone. Edmund shouldered his gun and started over the ridge to see if he could scare up a jackrabbit. A coyote slinked over toward the taller brush, and Edmund raised his gun, but he did not shoot. A coyote—well, maybe it would come to that,

but not quite yet! Then, too, a shot might arouse some Indians. He lowered the gun. It would be risk enough to shoot if he saw a jackrabbit.

But upon reaching the top of the ridge, he didn't see a jackrabbit; he saw a ribbon of smoke rising up from the valley on the other side. He dropped to his stomach and crawled to cover under a brush near by. He could see other smoke ribbons now—eight, ten, maybe fifteen. A half-formed hope crossed his mind. Was this the hurried camp of the rushers for gold—those whipping, cursing people who had passed him on the prairie? But no, this was no hurried camp; these folks were here to stay, with chicken coops and pigs. Not even Indians would camp like this in neat log cabins with a garden patch.

A homey longing crept into Edmund's heart. How nice it would be to sleep in a bedstead again. He sensed that he could smell a stew—maybe with dumplings. Poor Mary Ann! She'd given up a lot to marry him, and right on top of their marriage this fool rumor about gold had taken hold of him. She'd had a miserable honeymoon, with dust and grime and hurry and hardship—and now maybe starvation. But Mary Ann hadn't complained. Few men had a wife like Mary Ann.

Mary Ann! He must get back to her. She would have the water ready for the rabbit. He would have to tell her there wouldn't be a rabbit. And then suddenly like a bolt of thunder he realized that he must tell her something a great deal worse. These people in the valley were not gold rushers! They were not Indians! They must be Mormon "Heaven, preserve us now!" he sai half-aloud.

But Mary Ann seemed to know She had piled the brush knots reac for the fire. But she hadn't lit i She looked pale and thinner tha usual. She even looked a little bi afraid, and Edmund was glad to pu his strong arms around her and hol her close.

"Do you suppose they really a Mormons, Edmund?" she whi pered.

"I'm afraid so. There's noboc else would build like that away ou here."

"Edmund, what shall we do?" sh asked.

"I don't quite know," he an swered. "We could cut dow around them, but we'd probabl scare up some Indians."

"Which would be the worse? Mary Ann asked.

"Well, it's all according to whet er you want to be scalped or boile in oil." He meant it for humor, bu it didn't sound very funny.

"The thing is, Edmund, how ca we go any farther? It looks lik we'll have to get another ox fro somewhere."

"And our rig is practically don for. The right axle is about read to go."

"Our food will be gone tonigh We'd better find a place to camp. It sounded like the end, even t Mary Ann.

Mormons, Indians! Indians, Mo mons! It was a case of eeny, meen They finally decided that they woul try the Mormons, but from the oth er side of the creek. The settlemen they reasoned, might offer them pr

tection from the Indians. As for protection from the settlement, they could only pray.

They would be on their way just as soon as they could reinforce the axle and get another ox. Maybe they would have to leave without the ox; maybe without the axle. They would see.

THEY settled down against the settlement like scared puppies along side of a mother dog—where they could get a little warmth and nourishment, but from where they could crawl away if she should turn suddenly to snarl at them.

"How do the Mormons treat their captives?" Mary Ann ventured as they were arranging camp.

Edmund puzzled. "I can't say that I rightly know, Mary Ann. Come to think of it, I've never heard just exactly what they do do to 'em, but it must be awful—as bad as they are."

"Hello, there," a man's voice called from across the creek. Edmund raised up and peered over the ox into the darkening atmosphere. Mary Ann hurried to his side.

"I saw your fire," the man went on. "Have you come to settle in these parts?"

"No, no," Edmund answered, trying to sound calm and unstartled. "We're just passing through. We won't be any trouble at all. We just wanted to fix our supper and water our ox. We don't mean to bother you." He tightened his arm around Mary Ann's trembling waist.

"Your ox looks a bit worn, pardner," the man went on. He was wading the shallow stream now.

"He's pretty tired," Edmund said. "We thought we'd let him rest up while we fixed the axle."

"I see," said the stranger. "You're in a pretty bad way. How far do you calculate to go?"

"California."

"California, hum . . . They say there's gold out there."

"That's what they say."

"Well, pardner, that's quite a long way," said the stranger. "You'd better come over an' have supper with us tonight. Then tomorrow we'll help you fix up your rig."

It sounded friendly enough. But it might be a trap. Edmund looked down at Mary Ann.

"We'd better not risk offending them," she whispered. After all, they were contending with Mormons.

"We haven't much," the man went on, "but we're thankful for what we have, and it's better than starving."

The supper was flour mush. There were no trimmings—just flour mush. But it was the most tasty meal they had had for days.

"It'll help a little to keep you going until you get that gold," the man said. And his wife smiled at Mary Ann. And Mary Ann smiled back.

That night the stars seemed closer. The ox didn't paw around in the dirt; and they had a good night's rest. The valley was beautiful in the early morning. It had been months since they had heard a rooster crow. And following up the rooster they heard a lad walking in the direction of the shed swinging a milk pail.

"It's peaceful here." Edmund said.

FIXING the rig was more of a job than Edmund had figured, and the third morning found him quite disheartened at his task. Mr. Abbot, the man who had befriended them was very helpful. But there was so pitifully little to work with. Mrs. Abbot had shown Mary Ann where the pigweeds were that made the best greens, and had filled an empty can with dried leaves of peppermint. She had even divided the flour and placed two cupfuls in a napkin for Mary Ann. But two cups of flour and a can of peppermint leaves were scant subsistence for two people on the desert ahead, especially when the two people would be doing the work of an ox. Mary Ann ached at the prospect. It was plain that they wouldn't be leaving yet—not today anyway.

The Abbot boy came over to the creek. He carried the milk bucket, with the milk still warm and foamy.

"Today is Fast Sunday," he said simply. "We don't eat on Fast Day, so we won't be needing this milk. Pa says you might as well have it."

So this was Sunday. Mary Ann wondered what they were doing at the little church back in Pine Center. She had been the organist there. She wondered what they would be singing. Sunday was such a nice day. The boy still held the morning milk.

"Ma says if you'd care to go to church she'll wait for you. We'll be going down after a bit."

"Yes, yes," said Mary Ann, "we'd love to go. We'll be over in just a little while. And thank you for the milk—but we will fast too. Go get the lid and set the pail in the creek to keep the milk cool. And tell your father thanks anyway!"

The Church was a log room wi rows of benches running across. A organ stood at the front, over whic a patch-work quilt was draped. Th organ, Mrs. Abbot told Mary An was brought across the plains by th Davis family. But Sister Davis ha passed on at Winter Quarters, there was no one in the settleme who could play it. But it lent tasteful note to the Church. An little Lottie Simmonds was learnin to pick out pieces with one finger.

A man called Brother Swens made a prayer, long and earnest, broken but sincere English. Th a Brother Peterson spoke. It w the day of thanks, he said. An many of the group arose and e pressed their thankfulness. Ma Ann was thankful and so was Ed mund, and they prayed hard in th hearts. Then Brother Peterson sa they would all join in a hymn.

It was a sturdy song, like the pe ple who sang it: "Come, come, Saints, no toil nor labor fear, B with joy wend your way. . . ." Th way would be easier from now o Already the burden seemed to lifting; and Edmund stood a litt straighter. "Tho' hard to you th journey may appear, grace shall as your day." The journey seem to be pointing in a different dir tion—not so steep and hazardous it had been. "Gird up your loi fresh courage take, our God w never us forsake;" Mary Ann kn that she would need that girdi Already she knew that she must ta fresh courage—not alone for her a Edmund, but for another life, s too small and weak to make its o needs known or felt outside a mo

r's heart. She prayed that God would bear with her. "And soon ve'll have this truth to tell—All is vell! All is well!"

Mary Ann edged her way to the organ, lifted the quilt and found he keyboard. The chords came out trong and clear. The people left heir benches and gathered around he organ. The women put their rms around Mary Ann, and the nen stood by with tears tracing the ines in their faces. "And should we lie before our journey's through, happy day—All is well! We then are free from toil and sorrow too; with the just we shall dwell. But if our lives are spared again to see the Saints their rest obtain, Oh, how we'll make this chorus swell—All is well! All is well!"

Here was peace; and here was faith that was beautiful even in death —and beyond.

On the way home Edmund looked down at his wife.

"Mary Ann," he said, "I think we've struck that gold."

Wartime Price Control

(Concluded from page 642)

over with him, make a complaint in writing or personally to your nearest war price and rationing board. The OPA price officers will investigate any such complaints and take action if necessary. Your name and address will be taken for reference purposes, but you will not be brought directly into the investigation.

By such cooperation, you will be doing your bit in keeping down the high cost of living, furthering the war effort, and stabilizing the peace to follow. Inflation and skyrocketing prices not only hurt your individual pocketbook, they cut the value of your savings accounts and insurance policies; they add billions to the cost of the war which we all, as taxpayers, must pay.

Later, when peace comes to the world again, these price control measures will aid in a stabilized economy. Otherwise, prices will tumble from their dizzy heights, men will lose their jobs, farmers their lands, and investors their incomes. It will be the terrible cycle of deflation all over again.

A pamphlet outlining the price control program and how you can assist in making it work is available at the Relief Society general offices or the consumer division, Office of Price Administration, Atlas Building, Salt Lake City.

Avard Fairbanks

EMINENT UTAH-BORN SCULPTOR

ON the cover of this issue of the *Magazine* is reproduced the first of four plaques which are to appear consecutively on the covers of the September, October, November, and December issues. These plaques, designed for the base of the proposed Relief Society memorial campanile to be erected on Temple Square, Salt Lake City, are the work of Dr. Avard Fairbanks, internationally renowned, Utah-born sculptor, and their idealism and beauty reveal anew the gifts and training of their distinguished creator.

Doctor Fairbanks was born in Provo, Utah, March 2, 1897, the son of John B. Fairbanks, gifted Utah artist, from whom he probably inherited his skill. At the age of twelve, Avard Fairbanks became interested in sculpture, and showed such remarkable ability that in 1910 and 1911 he received scholarships at the Art Students' League in New York, studying under James Earle Fraser.

He was only fourteen years of age when his work was exhibited at the National Academy of Design in 1911. Two years later he went to Paris to study at the Ecole des Beaux-Arts with Injalbert, the Academie Colarossi, and the Ecole de la Grande Chaumiere. The outbreak of World War I, however, forced him to return to the United States.

Many of the works of Doctor Fairbanks are familiar to Relief Society women, particularly "The Tragedy of Winter Quarters" created to ma the Mormon Pioneer cemetery Florence, Nebraska, and referred by the *Omaha Bee-News* as "pro ably Omaha's finest bit of statuary and "New Frontiers," now in t Church Museum, Temple Squa Salt Lake City, which was repr duced on the cover of the July 19 *Magazine*. His works include number of large studies in the H waiian Islands, among them t "Hawaiian Motherhood" fountai the "Blessing of Joseph" and dec ative friezes on the Hawaiian Te ple at Laie, Oahu. One of his l est creations and perhaps one of h finest works is the statue "Linc the Frontiersman" completed l year to be erected at the Ewa Plan tion School near Honolulu. At Fo Lewis, Washington, is his famo "Ninety-First Division Memoria and at Vancouver, Washington his "Pioneer Mother Memoria "Rain" was selected among t works of America's greatest scu tors for the Brookgreen Gardens South Carolina.

The Ann Arbor News, July 19 gives the following interesting fa about Doctor Fairbanks:

"His career as a teacher of scu ture began in 1920, when he was a pointed assistant professor of art the University of Oregon. He mained there until 1927, when received a Guggenheim fellowsh which enabled him to do creati sculpture at Florence, Italy.

"He came to the University

Back row, left to right: Avard F., Jr., Eugene F., Avard Fairbanks, Elliott Aldron, ustin F.

Front row, left to right: Virgil F., Jonathan Leo, Beatrice Maude Fox Fairbanks, David Nathaniel, and Grant Ruthven.

Michigan in 1929 as associate professor of sculpture in the Institute of Fine Arts, which was established at that time. . . .

"Dr. Fairbanks holds several degrees: bachelor of fine arts, Yale University, 1925; master of fine arts, University of Washington, 1929; master of arts in anatomy, University of Michigan, 1933; and doctor of philosophy in anatomy, University of Michigan, 1936.

"Of his four degrees, the last two are the most unusual, for in earning them he attended the University medical school, taking courses in anatomy right along with medical students. His medical studies were not designed to prepare him for a medical career—but only, he explains, to better fit him as a sculptor.

" 'The artist,' says Doctor Fairbanks, 'must study the creation of life and apply that understanding to his interpretation of life. There is a basic correlation between the underlying structural elements of life to a work of art. Art, as in a portrait or a statue of an individual, must reflect more than that which is superficial.'

"Doctor Fairbanks explains that an artist must capture the rhythm of life, the flow of muscles, the character of an individual, and make his work dynamic rather than static. He must, he says, have an understanding of life itself, of the development of and rhythm of the body, and of the basic underlying patterns.

"But the correlation of anatomy to design is broader than the mechanistic to Doctor Fairbanks, for ideal-

ism too is important. It is through the physical that the latter finds its means of expression. . . .

"As for masterpieces, whether in paint or clay, Dr. Fairbanks sees them as 'portraits of ideals, the spirit of a cause or of a people, not just of persons.'

"Art, to Doctor Fairbanks, is a truly democratic method of interpretation, whereby ideals may be presented and preserved for the understanding of all races, all generations. It is, accordingly, to Doctor Fairbanks, a means of attaining better international understanding and good will. . . .

"Probably best known in Ann Arbor as the creator of animals out of snow and ice which appear so life-like that they seem ready to walk away from the Fairbanks' residence at 1051 Lincoln Avenue, Doctor Fairbanks is unlike the popular conception of an artist. He wears an ordinary hair cut, the usual business man's clothes and can talk of many things besides art. . . ."

IN Honolulu in 1918, Doctor Fairbanks was married to Beatrice Maude Fox. Dr. and Mrs. Fairbanks are the parents of eight sons; Avard, Jr., 23; Eugene F., 21; Elliott Aldron, 19; Justin F., 16; Virgil F., 12; Jonathan Leo, 9; David Nathaniel, 6; Grant Ruthven, 4.

Avard Jr., the oldest boy, holds the degrees of B.S. and M.S. and at present is doing research in defense for the Government in the University of Michigan Physics Labratory. The second son, Eugene, is in the Medical School of the Univers ity of Michigan and is a second lieutenant in the Medical Admini stration Corps. The third boy, El liott, is in the R.O.T.C. of the Uni versity of Michigan, and is studyin in the Engineering school. Justi is a Star Scout and has been con nected with the Emergency Relie Corps of the Boy Scouts of America Virgil, the fifth boy, has this sum mer become a Scout, passing hi Tenderfoot tests, and is now read for his second class awards. Jonatha is a Cub Scout. His name bein Jonathan Leo, he seems to take afte his uncle, J. Leo Fairbanks, head c the Department of Art at the Ore gon State College in Corvallis, Ore gon, for he is apt in drawing an painting. He is also greatly inte ested in the Natural Sciences. Davi six years old, begins school this fa but can already read and do aritl metic. Grant Ruthven, the eight son, was named after Presiden Heber J. Grant.

Doctor Fairbanks in referring t the accompanying picture of h family said: "The fine appearanc of all the little boys and the larg ones, too, is due to Mrs. Fairbank who is in the center of the pictur She is rightly placed for she hol that position in the Fairbanks famil in Ann Arbor. Superlative wor cannot speak the work she does the mother of a grand family. S is the life, the inspiration, the gui ing star of men of tomorrow. S is an ideal for American mothe hood."

The Avard Fairbanks family is a gifted and highly respected Latt day Saint family.

NOTES FROM THE FIELD

Vera White Pohlman, *General Secretary-Treasurer*

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for June 1942, page 420.

SPECIAL ACTIVITIES

Nebo Stake (Payson, Utah)

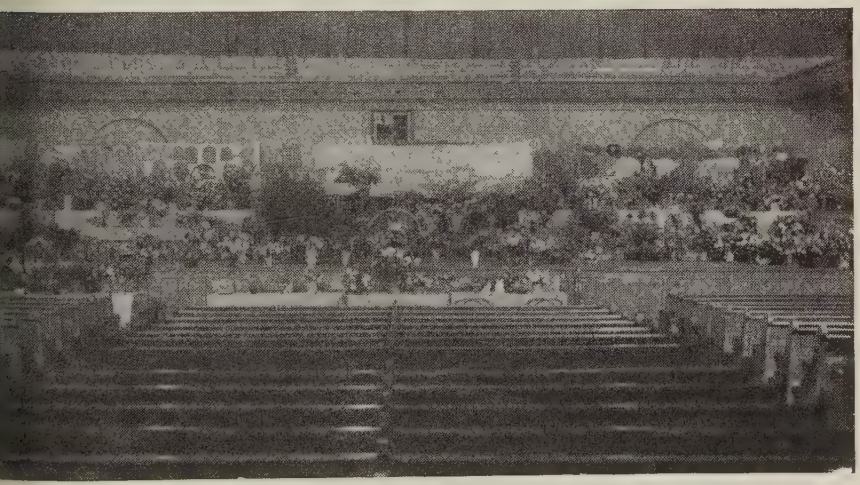
VERA W. CLOWARD, president of Nebo Stake Relief Society, submitted the accompanying photograph and newspaper clipping from the *Payson Chronicle* containing the following write-up relating to the Relief Society flower show held September 21, 1941:

"Culminating a beautification program conducted by the Nebo Stake Relief Society during the past summer, a flower show was held Sunday afternoon in the stake tabernacle in connection with their monthly union meeting. Also displayed were 160 articles of wearing apparel which represented three special sewing days by the six wards of the stake. Articles will go to the Church welfare storehouse.

"The flower display was magnificent and the group of judges from Provo highly commended the wards for the splendid effort and results. Centering the display from each ward was the flower specially assigned to that particular ward by the stake board committee.

"As a result of the judging, the first award went to Payson Second Ward for variety and artisic arrange-

NEBO STAKE FLOWER SHOW AND SEWING EXHIBIT, SEPTEMBER 21, 1941



GUNNISON STAKE FLOWER SHOW, AUGUST 29, 1941

ment. More than 50 varieties were shown in their display.

"Second award went to Payson Third Ward for participation of assigned flower. Third award was made for quality of assigned flower to Benjamin Ward."

Gunnison Stake (Gunnison, Utah)

THE following report was submitted by Orlene L. Henrie, president of the Gunnison Stake Relief Society:

"On Friday evening, August 29, 1941, the Gunnison Stake Relief Society board entertained in honor of all Relief Society members in the stake. The visiting teachers were special guests, and each member was also asked to bring her husband as a special guest, which added a great deal of interest to the party.

"As a special feature of the occasion a flower show was held which spoke for itself in more eloquent language than our weak words. To attempt to describe the beautiful array of flowers of every hue and k would be useless. Practically ev woman in the stake contributed bouquet, and no estimate can made of the good that will re from this project. Last Febru each ward selected a 'ward flow which each member planted al with her row of Relief Society ve tables. The vegetables were to the Church welfare canning qu for the stake.

"This entertainment was held evening before our quarterly st conference, and the flower dis was left to be enjoyed by all v attended conference, paying si tribute in their beauty to what R Society women can accomplish w they work together."

Deseret Stake (Delta, Utah)

BEGINNING in September 1 the Deseret Stake Relief Soc began the issuance of its peri bulletin entitled "The Beac This bulletin is mimeographed is neatly and attractively arran

vith the title, month, year, and page ppearing at the top of each sheet, nd with the contents presented in wo columns on each page for ease n reading and for convenience of rrangement. The bulletin contains nessages, announcements, and regu-ations issued by the stake to the vards, a section devoted to each of he regular lesson departments, and eports of activities of the various vard Relief Societies of the stake. Also included is a comparison, in imple chart form, showing the rat-ngs of the various wards of the stake vith respect to attendance at ward Relief Society meetings, average harity donations per member, and other items indicative of the status of Relief Society work.

The Deseret Stake Relief Society s commended for this venture which hould prove helpful in maintaining he high standard of Relief Society vork which has been established in Deseret Stake, particularly during the period while union meetings and vis-its to the wards are limited. Vera S. Hilton is president of Relief Society n this enterprising stake.

Rexburg Stake (Rexburg, Idaho)

PRINTED herewith is the outline for the 1941-42 work meetings submitted at the beginning of the season by Mrs. Elizabeth Stowell, stake Relief Society president. This outline may be very helpful to other stakes and wards planning to do re-modeling and sewing in the monthly work meeting of Relief Society.

October—Preparing material for made-over coat

- Cleaning and renovating wool materials
- Ripping or taking apart
- Examination for worn or damaged parts
- If faded, can material be turned
- Demonstration—How to use patterns
  - Kinds of standard patterns
  - Knowledge of instructions of various kinds of commercial patterns

November—Points in construction of a coat or jacket

- Placement of pattern on old material
  - Avoid worn places
  - Place entire pattern before cutting
  - Inconspicuous piecings
- Trimming or combining with other materials
- Methods of cutting; seam allowance according to kind of material used; seam finishes
- Pinning or basting parts together; fitting
- Explanation of making collar, facing, sleeve finishes, buttonholes, or other fastenings
- Tailor stitching; pressing
- Suggestions—smaller coats from larger ones; remodeled coats for adults; ladies' suits from men's suits

December—The made-over dress

- Discussion of materials and how to handle each kind
  - Cotton, wool, silk, rayon, etc.
- Methods of cleaning, dyeing, pressing
- Combination with other materials
- Construction—placement of pattern, cutting, seam finishes
- Pinning or basting parts together; fitting
- Method of stitching—for durability, for trimming
- Hang of skirt and finish of bottom of garment
- Collar, cuffs, facing, or other finishes or trimmings

January—Making boys' and men's shirts

February—Little boys' suits; play suits for boys and girls; pictures and demonstrations

March—Washing, dyeing, cleaning, and remodeling household articles

- Curtains, drapes, bedspreads, carpets, and rugs

VISITING TEACHERS, DANIEL WARD, WASATCH STAKE

Who achieved the record of 100 percent visiting teaching in the homes during t period from October 1939 to April 1942 when this picture and report were submitt by Nellie C. DeGraff, stake president of Relief Society. Daniel Ward is one of t smallest and most scattered wards in the stake. Mrs. Mary E. N. Orgill is president the Daniel Ward and Almira T. Bethers is class leader for the visiting teachers.

April—Made-over clothing for children

Suggestions: underwear, pajamas, aprons, dresses, bonnets; pictures and demonstrations

May—Removal of spots and stains

Give formulas and instructions for treatment of various kinds of materials

South Los Angeles Stake
(Huntington Park, California)

HAZEL NEVILLE, president of the South Los Angeles Stake Relief Society, included the following report in a letter dated June 12, 1942:

"We have finished an emergency project in our stake. Each ward has on hand twelve or more quilts, two dozen sheets and pillowcases, together with hospital bed jackets made from old sheeting, towels, and wash cloths, and nurses' aprons made from old white shirts. Each ward also has a large first-aid kit, and is helping each family to arrange for one. In addition to the 120 quilts on hand in the wards, the stake board also has 10 quilts. Four of our war have furnished lovely Relief Socie rooms.

"Under the supervision of Sis Hannah Ursenbach, 2200 bottles orange 'Mormonade' were put up less than 10 days, for the welf project. Our new welfare project 40 quilts to be finished and turn over by September to the welf center in Los Angeles.

"Many of our women are maki soap and in every way trying to li up to President Amy Brown Lyma statement, that 'waste is an expr sion of ingratitude.'

"Our visiting teachers in t wards are making an earnest effi to reach all the families. We le 1500 leaflets each month in t homes.

"The stake board class lead mail their lesson outlines e month with an enclosed self- dressed postcard for a return rep of ward class work; these cards discussed in our monthly bo meetings."

Attention—Class Leaders

ANNOUNCING:

LEADS FOR CLASS LEADERS, a book which is now in preparation will be issued by the General Board of Relief Society for stake and ward Relief Society class leaders, to assist them in studying and teaching more effectively. The book will be ready for use sometime during this fall, 1942.

As soon as the book, *LEADS FOR CLASS LEADERS*, comes from the press a limited supply will be sent to Relief Society stake presidents to be distributed by them. A nominal charge will be made to cover the cost of printing and mailing. Stake and ward class leaders should inquire about the book and place orders with their respective Relief Society stake presidents.

For Social Science Class Leaders

Enrichment Material for 1942-43 Lessons on "What 'America' Means"

Two excellent pamphlets which may be obtained free of charge:

1. "Americans All"
2. "Walk Proudly Here, Americans"

Obtainable by writing Raymond Pitcairn, 1616 Walnut St., Philadelphia, Pennsylvania.

Two enlightening articles:

1. "How to Learn the Words of the Star Spangled Banner," by Everett Cummings
   Published in *Good Housekeeping Magazine*, April 1942, p. 17.
2. "Meet a Great American—the Bell," by Donald C. Peattie
   Published in *Reader's Digest*, August 1942, p. 29.

Two interesting stories:

1. "The Moment of Mary McCoy," by Stuart Kinzie
   Published in *Good Housekeeping Magazine*, August 1942, p. 15.
2. "Sleep Not, My Country," by Martha Cheavens
   Published in *Good Housekeeping Magazine*, June 1942, p. 39.

Firm handling out-of-date publications:

Franklin Square Agency, 49 East 33rd St., New York City, New York.

Class leaders can obtain back numbers of national magazines from this firm.

Theology and Testimony

Articles of Faith, By James E. Talmage

Lesson 11

The Church and Its Plan of Organization

(Tuesday, December 1, 1942)

Condensation of Chapter XI of *Articles of Faith*, by Talmage

(This condensation is placed in the *Magazine* in the hope that it will result in more class members familiarizing themselves with the lesson.)

The Primitive Church

When Christ established His church upon the earth, he appointed all the officers necessary for the carrying out of his Father's purposes. Each appointee was divinely commissioned with authority to officiate in the ordinances of his calling. Thus were given unto the Church, apostles, prophets, evangelists, pastors (Eph. 4:11), high priests (Heb. 5:1-5), seventies (Luke 10:1-11), elders (Acts 14:23; 15:6; I Peter 5:1), bishops (I Tim. 3:1; Titus 1:7), priests (Rev. 1:6), teachers (Acts 13:1), and deacons (I Tim. 3:8-12).

Apostasy from the Primitive Church

Scarcely had Christ organized His church before the powers of darkness descended upon it. This tid of opposition soon enveloped eve known follower of the Savior. Chr tians were tortured and killed by th unbelievers until the time of Co stantine in the fourth century. Und his patronage, Christianity becam the religion of State, but the fin attributes of the original Churc were missing. Pagan forms and b liefs had crept in, and offices we sought by those who wished to ben fit themselves financially and poli cally. Ordinances were changed an perverted. In very deed, darkne covered the earth.

This Great Apostasy Foretold

The prophets of old uttere solemn warnings of approachin

ngers. In Isaiah 24:5 we read: The earth also is defiled under the habitants thereof; because they ve transgressed the laws, changed e ordinance, broken the everlasting venant."

estoration of the Church

The Lord in His mercy provided r the reestablishment of His hurch in the last days, and for the st time. This restoration was ef-cted by the Lord through the rophet Joseph Smith. Thus, the hurch has been again organized ith all its former completeness.

PLAN OF GOVERNMENT IN THE RESTORED CHURCH

Orders and Officers in the Priesthood

The Church of Jesus Christ of Latter-day Saints recognizes two separate orders of the Priesthood. The lesser is called the "Aaronic" and the greater is the "Melchizedek" order.

Deacons, teachers, and priests are the offices in the Aaronic Priesthood. In the Melchizedek order are elders, seventies and high priests. Apostles, patriarchs, and bishops also come under this heading. Each of the above offices have definite functions and requirements, all of which are explained in the *Doctrine and Covenants*.

LESSON PLAN

rticle 6—"We believe in the same organization that existed in the Primi-ve Church, viz., apostles, prophets, pastors, teachers, evangelists, etc."

esson Aim: To show that the restored Church is an organization com-osed of offices and officers comparable to the Primitive Church, and that ich an organization provides its members with opportunities for mental nd spiritual growth.

Suggested Material Outline

I. The Church
   A. Definition and characteristics of the true Church.
   B. The Primitive Church.
   C. Apostasy from Primitive Church.
   D. Restoration of the Church to earth in latter days.
II. Plan of Government in the Church.
   A. Aaronic Priesthood.
   B. Melchizedek Priesthood.
   C. Authority of presiding quorums in Priesthood.
I. How the Church Develops its Members
   A. The Priesthood.
   B. Sacrament and Testimony Meetings.
   C. Church Auxiliaries.

(In the foregoing section, the various activities which are provided for Church mem bers should be enumerated and commented upon: speaking, teaching, singing, planning organizing, financing, equipping, writing, record keeping, counseling, missionary servi proselyting, traveling.)

Suggested Method Outline

Round-Table Discussion

The class leader may select a number of women to take part in this discussion group. It is preferable to have women who have had a wide diversity of background, whose ages vary, and who possess fluency of expression. Also, it might be well to choose, as some of the group, women who have worked in the various Church auxiliaries.

Both the leader and the group should maintain the inquirer's attitude throughout. The leader or chairman should not be seated on a platform or in any position that indicates a teacher-pupil relationship. The best arrangement is for the group to sit around a table where each may see the other.

To start the discussion the leader might try the experiment of suggesting that each person introduce herself and give something of her background. The leader then assumes the responsibility of starting the discussion and keeping it going. The leader should have thought through the subject and should have at least a tentative plan for proceeding. The above Suggested Material Outline could well be followed, and the leader would formulate her own salient questions based on the outline. The group should be at least acquainted with Chapter 2 of the *Articles of Faith*, by Talmage. The leader should not superimpose h ideas upon the group, but she shou give them a sense of direction wi her comments and questions. If t leader is questioned and the disc sion is on the verge of assuming t teacher-pupil relationship, it is cellent technique to turn a questi back to the questioner or to anot person in the group. It is well to member that a discussion is neve complete success unless most of t people in the group eventually inj their thoughts.

The leader has a significant t in reviewing once or twice during t discussion "the points made, t questions overlooked, the inform tion needed, and the existing diff ences of opinion." She should a stop the discussion while the gro is still interested and should su marize just what has been acco plished and what still remains answered.

Class leaders are urged to try t method even though it is new them. It will lend variety and terest to the educational work of t department, and it is one of t newer techniques in teaching adu Class leaders may feel incapable assuming the leadership of t round-table discussion group, but ter a few attempts they will be qu to see the advantages of such method.

Visiting Teachers' Messages To The Home

Lesson 3

Cultivating the Mind as an Expression of Faith

(Tuesday, December 1, 1942)

NO people have a greater incentive for cultivating the mind than ive the Latter-day Saints.

This is clearly shown in the revelaons received by the Prophet Joseph nith:

Whatever principle of intelligence we atin unto in this life, it will rise with us in e resurrection. And if a person gains ore knowledge and intelligence in this e through his diligence and obedience an another, he will have so much the adntage in the world to come.—(*Doctrine d Covenants* 130:18, 19)

"It is impossible for a man to be ved in ignorance," the Prophet has ld us (*Doctrine and Covenants*, 31:6). The reverse of this is equal- true. And then, too, our ideal is od. Jesus said, "Be ye therefore erfect, even as your Father which is heaven is perfect." "Intelligence the glory of God," Joseph Smith id. If we would be like God, we ust cultivate our minds.

To improve in our knowledge and telligence is an essential part of e Gospel as we understand it. oncerning the attainment of nowledge, particularly spiritual nowledge, this statement is made a revelation:

As all have not faith, seek ye diligently d teach one another words of wisdom; a, seek ye out of the best books words wisdom; seek learning even by study, and also by faith.—(*Doctrine and Covenants*, 88:118)

In another place in the same revelation (verses 77, 79) we are told this about what to study:

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and kingdoms—

It is clear from this that we are expected to study religion, ancient and current history, prophecy, geography, and political government.

In Nauvoo, Illinois, the Prophet Joseph Smith said to the Relief Society: "I now turn the key in your behalf . . . knowledge and intelligence shall flow down from this time henceforth." For many years, courses of study have been offered by this organization for the stimulation of mental and spiritual growth in the members of the Society, and the Church very early established schools

and colleges for the same purpose, the cultivation of the mind and heart among members of the Church. The courses of study for Priesthood quorums have the same end in view.

When, therefore, we undertake to study what has been outlined for us in the revelations and elsewhere, we are showing our faith in God and in what He has revealed.

Discussion

1. How can we as individuals k our minds active?

2. How can the statement t activity is the law of growth be plied to cultivating the mind?

3. Suggest ways of introduc this topic for discussion in the ho visited by Relief Society visi teachers.

Work-and-Business

New-fashioned Thrift

Lesson 2

Thrift in Food Buying

(For optional use on Tuesday, November 10, 1942)

THE woman who wants the greatest returns for her food dollar must know food values, and be alert to the economical ways of feeding the family. More money is spent proportionately for food than any other division of family expenditures. Low income groups often need to spend 35 to 50 percent of their entire income. It is estimated that in 1940 American consumers spent $14,800,000,000 for food grown in this country. The question naturally arises, "Why, then, are so many people illnourished?" The answer is: "Adequate nutrition cannot follow without wise spending." One of the best thrift measures is to know comparative food values and to choose the least expensive in each group that will best fit the needs of the family.

One food may be a cheap source of energy or protein while others might be expensive from this p of view but absolutely essential source of vitamins and mine Grain products and dried beans, etc., or legumes are a cheap sour fuel and protein, but they are no best source of minerals and vitan Sugar and fats are moderate-pr sources of energy, but they, too deficient in minerals and vitan except butter. Meats are a good relatively expensive source of tein and fuel, but they are defic in some vitamins and mine Eggs, averaged throughout the are rather expensive, but they rich in protein, fats, minerals, vitamins. Milk and cheese moderate priced sources of pro rich in minerals and vitamins. F and vegetables are expensive so of protein and fuel, but they fu our best minerals, vitamins,

oughage at moderate prices. To in-
ure adequate food value at lower
ost one would buy cheaper cuts of
neat, more eggs when low-priced,
ereals, cheese, and milk to furnish
rotein; cereals, honey and molasses,
nd cheaper fats to furnish energy;
ruits and vegetables to insure a good
upply of minerals and vitamins.

Some of the most nutritious meats
re found at the bottom of the price
ist. Because we have not learned
o cook them well, such glandular
neats as heart, liver, and kidney are
ot used as much as they should be.
With the exception of calf's liver,
hey are low in price and all are high
n iron and some vitamins. Grade
A eggs are best for flavor, but other
grades have just as much nutritive
alue as grade A. Color of shell has
o effect on nutritive value, flavor,
r keeping qualities. Unless sold by
veight, the larger eggs are usually
he best buy, although they cost a
ew cents more per dozen. Cheaper
grades do as well for cooking when
lavor is not so important. Milk, at
ny cost, is a good buy, especially for
hildren. The purchase of dried
ggs, canned or dried milk helps to
ower food costs under normal condi-
ions, but due to the present needs
f the army and for shipments to
ur allies, the price is higher than
luring normal times, if the products
re procurable at all. Highly-refined
nd ready-to-serve cereals are many
imes more expensive than the na-
ural whole wheat ones. Enriched
ereals, breads, flour and other rein-
orced foods do not cost any more
han those highly refined, but are
nore nutritious.

A division of the food dollar will
elp the housewife to provide a healthful balance of foodstuffs.

One-fifth or more should be spent for milk and milk products.

One-fifth or more should be spent for meat, eggs, poultry, and fish.

One-fifth or less should be spent for bread and cereals.

One-fifth or less should be spent for fats, sugars, and other groceries.

One-fifth or more should be spent for fruits and vegetables.

BECAUSE of the fluctuation in prices, it is impossible to give costs of commodities, but some suggestive points may serve as a guide to better buying. Begin planning for the foods needed at least a week ahead of the shopping trip. The plan should be flexible enough, however, to permit the purchase of special bargains or "best buys" at week-end sales. Study bargains offered; a bargain is not determined by price alone. Compare prices and buy in as large quantities as is practicable; only those foods should be bought in large quantities which will keep well and for which there is storage space. A larger single purchase of food will usually save a few cents over several smaller ones. Look for net weight and compare prices of packaged or bottled goods; see if they are slackly filled and if they have a false bottom which will reduce contents. Ask for definite weights and measures. Know how to read labels, and ask the price of goods before buying. Know the seasons when different foods are most plentiful. By using fresh fruits and vegetables you save canned, dried, and preserved ones for use when fresh ones are most expensive. Select a variety of fresh, crisp well-flavored fruits and vegetables, then retain these qualities by carefully and quickly washing (do not soak in

water), removing tops from root vegetables and by storing in a refrigerator or other cool place. Careless handling, bruising, and leaving at ordinary temperatures cause a great loss of vitamins.

Look for high values rather than merely low prices. Shop around, compare prices, compare quality. As a general rule, it is not a luxury to buy high quality rather than low quality products because marketing costs, including packing, transportation, handling, and refrigeration, are as great for poor as for good quality goods. It is more economical to buy high grade food at higher costs and utilize every bit of it than to buy poor grade for less money and waste half of it.

Buy canned foods when they are cheaper than the fresh and when quantity and storing are big items to consider in the purchasing. Many times the higher percentage of food costs is due to poor selection, wasteful preparation, buying out of season, waste of leftovers, and improper care and handling. Honest dependable merchandise, good informative service, and fair prices constitute t best help to consumers. Careful a intelligent buying not only sa money needed for so many oth things, but also saves time, ener and food values, all of which mea keeping the family physically fit t the strain of everyday living.

Questions for Discussion

1. What are noticeable changes in fo prices since the beginning of the war?
2. What adjustments are you making your home to rising food prices?
3. Give plans for daily or weekly mark ing trips.
4. Give examples of how you are try to develop more thrifty food-buying habi

References

1. Recipes to Match Your Sugar Ratio
2. Wise Buying in Wartime—Tom toes and Tomato Products
3. Wise Buying in Wartime—Eggs
4. Wise Buying in Wartime—Beef

The above pamphlets are obtainable writing: Consumer Division, Office of P Administration, Washington, D. C.

See "Salvage for Victory Program," *lief Society Magazine*, August 1942, p.

Note: Watch daily papers and perio cals for daily wartime planning and w buying of food.

Literature

The Bible As Literature

Lesson 3

What the Bible Is

(Tuesday, December 15, 1942)

(Class leaders should constantly keep in mind that this course considers the *Bibl* only as literature, and makes no attempt at theological problems.)

Objective: To show the interesting steps in the gradual developm of the *Bible* as a unified piece of literature.

esson Topics

1. Older books from which the *Bible* evolved.
2. Important *Bible* manuscripts.
3. Outstanding versions of the *Bible*.

)lder Books From Which 'he Bible Evolved

The origin and gradual growth of)f the *Bible* into its present form is n interesting story. This book was ıot produced as most books are, by single author writing for a few ıonths or years; but it is a library of)ooks, the work of many authors vorking through hundreds of years. t is the record of the religion of the Iebrew race, written at different imes by men of lofty vision and inpiration; yet it was not alone for he Hebrews, but for the people of ll times. It thus becomes a much ıore significant piece of literature han any national epic, being so ıuch broader in its scope and inluence.

The *Bible* as a unit is unusual. It s not history in the ordinary sense. t is a spiritual autobiography of a *hosen* people. Its form is unique n that it has an historic framework erving as a sort of connective tissue hrough which are woven the higher iterary forms, poetry, drama, essays, rophecy, etc., depicting the spiritul life of the people.

The first six books of the *Old 'estament* are different from the est in that they are more composite. 'hey are made up of a skillful interveaving of several older histories. Scholars are able to detect the parts f these books which come from the different sources. The history of the other books of the *Old Testament* is much simpler. Many of these books were single books much as they are today, though they date as far back as 700 B. C. "Ruth," it is believed, was written about 450 B. C. and "Esther" about 250 B. C.

The "Book of Proverbs" represents collections of wise and truthful observations on life gathered, scholars tell us, through the years from 900 to 250 B. C. "Job" is thought to have been written about 250 B. C. The books of the Prophets were composed through a period of approximately 600 years.

Surprising to the modern reader is the realization that some of the greatest literary books on the world existed long before printing was known. That is true of the *Bible*. The oldest copies are in manuscript form, some of them beautifully illuminated, as are other old masterpieces, such as "Beowulf," now in Oxford University. Printing was not invented until the fifteenth century; so we see that the *Bible* had existed hundreds of years before it appeared in a form similar in any way to the *Bible* we read.

Important Biblical Manuscripts

There are more than three thousand manuscripts of the *Bible* in existence, dated at various times from 325 A. D. to the thirteenth century. These are now treasured among the valuable relics in the great libraries of the world. Although not one of these is absolutely complete, there are about thirty which contain all the books of the *Old* and *New Testaments*, lacking only a few leaves of

being complete. The greater number of these old manuscripts, however, contain but small portions of the scriptures.

Of all these old writings, three are of special importance because they are so very ancient. Originally they all contained the entire Greek *Bible*, the *Old* and *New Testaments, in* what is called the Septuagint Version, so called because it was translated into the Greek by seventy—actually seventy-two—translators. These prized manuscripts are: first, the Vatican manuscript, the oldest of them all, which once belonged to a Greek priest, Bessarion, assigned by many scholars to 325 A. D. This has been kept with jealous care in the Vatican for five hundred years. A complete copy of it was not given to the world until 1866, when Doctor Tischendorf, a German scholar who had made many futile attempts to study the manuscript, was allowed to publish a copy in the common Greek type, thus giving this buried treasure to the world.

The second of these treasured manuscripts is called the Alexandrine. It was found in Egypt and may now be seen in the British Museum. It was brought from Alexandria in 1628 by the Patriarch of Constantinople and presented to Charles I. It is supposed to have been copied by Thecla, a Christian lady of noble birth, in the fourth century A. D. Unlike the Vatican manuscript, which is in one huge volume, the Alexandrine is in four volumes, three of the *Old Testament* and one of the *New Testament*.

The third and the most interesting of these three important manuscripts is known as the Sinaitic. Th story of its recovery is a veritab romance. The hero of the story the German scholar who publishe the Vatican manuscript. In 184 Doctor Tischendorf was traveling the Orient in search of ancient doc ments. He visited the Convent Saint Catherine at the foot of Mou Sinai, and while he was in the co vent library, he noticed a bask filled with old parchments, apparen ly left there to be used as fire kin ing. He began looking them ov and found, to his great delight, th they were sheets of a very ancie copy of the Septuagint. He gain permission to take forty sheets, b when he expressed his joy over t privilege, he was denied any mo He became persistent in his reque but the monks grew stubborn their refusal.

As soon as it was learned in E gland that the German scholar h made an important discovery, t English government sent out exp searchers for the lost document They were unsuccessful in the quest. The German doctor w persistent in his efforts, and in 18 returned again to the East. H could find, however, no trace of t desired manuscript. Neverthele he did not give up, but went aga in 1859 to the convent in the dese

Still his efforts seemed unavailin and he was about to go home on more disappointed. Then, the ev ning before his departure, the ste ard of the monastery invited him in his cell. When they were alone t monk said: "I, too, sometimes re a copy of the book you seek." T the scholar's amazement and delig the monk placed in his hands t

ecious parchment. He found not ily the fragments he had seen in e wastebasket fifteen years before, it other parts of the *Old Testa-ent* and the whole of the *New estament* as well.

He restrained his eagerness and joy is time and was allowed to take e treasure to his own room. Once ere, he literally danced for joy. He t to work copying, working on and through the night.

Later, after much negotiation, the anuscript was deposited in the rary of St. Petersburg, and Doctor schendorf with his assistants, was owed to make an edition of it in csimile. The Emperor of Russia 1863 sent copies of it to the great raries throughout the Christian rld.

me of the Outstanding ersions of the Bible

The *Bible* has been translated into o languages and dialects, the two incipal ancient versions being the reek Septuagint, already men-ned, and the Latin Vulgate. The st is important as the oldest ex-ing in any language. It had marked fluence on the language and style the *New Testament*, being largely ed in the time of Christ in Egypt ere it originated as well as in the man provinces and Palestine. uotations from the *Old Testament* und in the *New Testament* are ore frequently taken from this ver-n than from the Hebrew version. is indicates that Jesus and His sciples must have been familiar th it.

According to Jewish records, the ptuagint came into being in this manner: Ptolemy Philadelphus, ruler in Egypt 285-247 B. C,, requested the high priest of Jerusalem to send him seventy-two chosen men with a copy of the Jewish law, that it might be translated into Greek and deposited in the royal library at Alexandria. The copy of the law which they took with them was on parchment in letters of gold. These scholars were highly honored by the king, and were lodged in a magnificent palace on an island in the harbor of Alexandria during the seventy-two days required for their task. According to the legend, they were shut up in separate cells and had no communication with each other; yet their work was identical. For this reason it was accepted as inspired. This seems, however, to be disproved by the notable inequality of parts of the version which would indicate that the document was produced at different times by different scholars.

The Latin version, known as the Vulgate, is of special importance to us since it has greatly influenced the English *Bibles*. As the early English *Bibles* were translated from the Vulgate, much of the strength and beauty of the Latin style was retained by the translators. *Vulgate* means *common* or *current*. The Vulgate was produced by Pope Damasus who required the great scholar St. Jerome to prepare it in the fourth century A. D. because the various versions of the Latin *Bible* had become corrupted. It was completed in 405 A. D. and gradually made its way into favor. Finally, about two hundred years after the death of the translator, it became the universally recognized version of

the church, and was accepted in 1546 as the authorized version of the Roman Catholic Church, remaining so to the present day.

The *Bible* was not translated into English all at once. Caedmon, in 670, sang songs of the creation, the exodus, and the story of the Gospel. Bede was the next translator, and he was followed by King Alfred the Great. The story of the work of each is very interesting.

Wycliffe's *Bible*, published in 1383, is recognized as the first great monument of English literature. It has influenced all succeeding translations. Wycliffe was followed by Tyndale, who, because of his efforts to put the *Bible* into the hands of the common people, was persecuted, forced to flee from his country, and, finally, in 1536 put to death.

From 1525 to the present there have been many English versions, the Authorized Version, or King James' translation, being the most important since no other English version can compare with it in the soundness of its scholarship, its breadth of spirit, and beauty of diction.

The Revised Version was published in 1885. It is superior to the King James' Version in correctness of text and exactness and clearness of translation, but cannot rival t older book in beauty of style. Sin ours is a study of the *Bible* as *lite ture*, the King James' Version significant.

Study Helps

1. Tell the story of Caedmon's inspi singing of Biblical material. (Found most histories of English Literature—Lo Miller, etc.)

2. Give a brief sketch of the life a work of Bede, explaining why he is cal the father of English learning. (See l tories of English literature.)

3. Enumerate the contributions of K Alfred to the English people.

4. Give a sketch of the life and w of Tyndale, emphasizing his work on *Bible* which led to his martyrdom.

5. Describe the *Modern Readers' Bi* edited by Moulton or *The Bible Desig to Be Read as Living Literature* by Ba and point out why these will be signific in this course.

References

Moulton, Dr. R. G., *Modern Read Bible*. (Notes)

Armstrong, R. A., *How To Know Bible*.

McClure, James, G. K., *The Supre Book of Mankind*.

Lewis, F. Grant, *How the Bible Gr*

Bunting, H. B., *The Story of Our Bi*

Smyth, Peterson, *How We Got O Bible*.

McComb, Samuel, *The Making of English Bible*.

Social Science

NO social science lesson is printed in this issue of the *Magazine*, as no lesson for t department is planned for the month of December, due to the holiday season.

General Presidents of Relief Society

NO lesson for this department is printed in this issue of the *Magazine*, as the Gen Board does not require that a meeting be held on Tuesday, December 22, due to holiday season.

MORMON HANDICRAFT

Gift Shop . . .

21 West South Temple Street — Salt Lake City, Utah

Rare Hand-Made Gifts

QUALITY ONLY HANDS CAN PRODUCE

GENUINE WATER-COLOR PICTURES—APRONS THAT ARE DIFFERENT—UNIQUE PIONEER DOLLS—HAND-KNIT SWEATERS—BEAUTIFUL QUILTS—UNUSUAL ARTICLES IN FELT—RUGS, AND MANY OTHER LOVELY GIFTS

Sponsored by

RELIEF SOCIETY GENERAL BOARD

Temple and Burial Clothing

Temple and Other Burial Clothing
For Men and Women

FINEST MATERIALS
EXPERT WORKMANSHIP
QUICK SERVICE
REASONABLE PRICES

Express and Postal Charges Prepaid

RELIEF SOCIETY GENERAL BOARD
20 Bishop's Building
Salt Lake City

"L. D. S. TRAINING PAYS!"

In PRIVATE INDUSTRY

or in

GOVERNMENT OFFICES—

—you can serve better if you have been trained professionally for the job.

☆

Ask for our "Bulletin of Information"

L. D. S. BUSINESS COLLEGE
Salt Lake City, Utah

MRS ESTELLA S HARRIS
B Y UNIVERSITY
PROVO UT
84-2 SEP

HEAR BETTER with the Otarion HEARING AID

$130 complete

compare with any other aid regardless of price

●

OTARION of SALT LAKE
511 McIntyre Bldg.
Salt Lake City, Utah

"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."

Psalms 31:24.

☆

LARKIN MORTUARIES

Ogden, Utah
466 24th St.
Dial 7523

Los Angeles, California
6003 Compton Avenue
Jefferson 1244

Salt Lake City, Utah
260 East South Temple
Dial 4-9126